

PROCEEDINGS

of the fourteenth

**Conference on Mennonite
Educational and Cultural
Problems**

Held at

Eastern Mennonite College

Harrisonburg, Virginia

June 6, 7, 1963

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Published under the auspices of the
Council of Mennonite Colleges

Bethel College, North Newton, Kansas

Bluffton College, Bluffton, Ohio

Canadian Mennonite Bible College, Winnipeg, Manitoba

Conrad Grebel College, Waterloo, Ontario

Eastern Mennonite College, Harrisonburg, Virginia

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FOREWORD

The Fourteenth Conference on Mennonite Educational and Cultural Problems was held at Eastern Mennonite College, Harrisonburg, Virginia. As in previous sessions, the program was designed to deal with one or more subjects of widespread contemporary interest which had not previously been adequately explored. The theme of this conference was "Mennonites on International Frontiers."

Among Mennonites it is somewhat ironical that the intellectual centers, namely the college campuses, have been among the last of the denomination's agencies to concern themselves with activity programs beyond their national borders. Although the denomination's mission or service interests have developed programs in about half the countries of the world, the colleges have not had a direct hand in educational programs in foreign lands. Mennonite colleges have had nothing comparable to the "Yale in China" program or to one of the many other foreign programs of the better universities and colleges.

This bi-annual conference sponsored by the Council of Mennonite Colleges, indicated that there is widespread interest among faculty members of the member colleges in developing international service arms of an educational and research nature. The various papers presented by faculty members and others who had studied or served in one or more foreign countries made it abundantly clear that the need for, and the concrete opportunities of becoming involved in such educational programs are great.

It is always somewhat risky to make special mention of particular papers in a conference where many papers are read, but I take this risk in commenting on the splendid paper of John Lapp on "The Dialogue of Christianity with Communism." This discussion broke new ground for most Christians. Lapp admonished his hearers and readers to face up to the responsibilities of using the power that resides within Christianity in encountering communism on the level of conversation. Too few campus intellectuals have bothered to try to understand the claims of communism and are, therefore, unprepared for direct intellectual encounters with its exponents. If our colleges wish to move beyond their own national borders with segments of educational programs, they must be prepared to discuss and answer communists with Christian answers.

As always, the attendance at this conference was modest, probably not over 75 at any one session, but as on previous occasions one is grateful that the sponsors see that the papers are published and available in permanent form for those who are unable to be present at the conference.

J. WINFIELD FRETZ

Acting Secretary

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THE ROLE OF THE MENNONITE COLLEGE IN EDUCATION FOR WORLD MISSION

By Atlee Beechy*

Introduction: Some Issues in Higher Education

Higher education in the United States faces many critical issues and problems. Some of these issues have their roots in deep theological and philosophical differences as to the primary aim of higher education. Other issues have been sharpened by great sociological and technological changes that have occurred in our society. There also have been certain developments in the international scene which have given support to the dominance of certain ideas in higher education.

Almost twenty-five years ago Butts listed a number of issues which are still in evidence today. He selected his issues from the publications of that period. Included in his list are the following:

Culture versus cash, ivory tower versus watchtower, intellectualism and book-mindedness versus intelligence and personality, discipline versus freedom and interest, great tradition versus experimental naturalism, traditional versus modern studies, aristocratic versus democratic conception of the college, religious versus secular conception of the college, general education versus specialization, elective versus prescribed curriculum.¹

The proceedings of recent conferences on higher education reveals much contemporary discussion of issues related to what should be the integrating center in higher education, the fragmentation of the curriculum, the role of science and religion, academic freedom, and student freedom and responsibility.

Issues and Problems of the Christian College

In June, 1962 over four hundred representatives of Christian colleges throughout the United States gathered at St. Olaf College at Northfield, Minnesota, in the third Quadrennial Convocation of Christian Colleges to discuss "The Mission of the Christian College in the Modern World." The discussion reflected considerable confusion about the role

*Dean of Students and Professor of Education, Goshen College.

¹Butts, R. F. *The College Charts Its Course*. New York: McGraw-Hill Book Company, 1939, pp. 1-20.

of the Christian College and some uneasiness about the validity of its claims. Edward Eddy, Jr., President of Chatham College, stated in an opening address

I find myself beset by doubt. I approach you as a thorough-going skeptic. I am not sure that I believe in church related colleges per se. Perhaps I am more confused than skeptical. I am confused by the vagueness of your task, especially in the reconciliation of the church and the college; I am confused by the diffuseness with which you approach concepts of higher learning; and I am confused by the meandering of your programs. I am led, therefore, to conclude that the Christian Colleges, as you call them, are essentially no different from the great bulk of American Protestants: they really don't know what they believe and they allow their faith to become, in essence, the conservator in our society rather than the progressionist.²

The discussions of the Convocation centered on issues related to the future mission of the Christian College. These included the areas of the relationship of the Christian College to church and state, the involvement of the Christian College in freedom, and the claim of the Christian College to be an academic and Christian community. A discussion of these areas inevitably led into a review of objectives, relationships to federal government, financial resources, academic freedom, relationships to the church, the place of worship, the definition of significant knowledge for study in the college, and the nature and quality of life in the college community. Although there appeared to be considerable consensus that there was a place for the Christian College in the modern world there did not appear to be much agreement on the exact character of its role. There was considerable defensiveness about the current condition of the Christian College and real anxiety about the danger of it being swallowed up in an increasingly secular and state operated system of education.

There are other indications that the role of the Christian College is under critical review. Merrimon Cuninggim, Executive Secretary of the Danforth Foundation, is quite critical of the quality of program of the church related college in the United States, and implies that unless it improves in quality it has no real reason for existence.³ Cameron reflects a similar position in his statement that

The small Christian liberal arts college has made an inestimable contribution to our society, our civilization and even to our technology. There is much it has to offer that is important to save particularly in the time of increased secularization in all walks of life. But to justify its continued existence, even to make it possible, this college must first arrive at a clear, realistic reappraisal of the

²Eddy, Edward Jr. "The Mist Must Fall," *Addresses and Reports of the 3rd Quadrennial Convocation of Christian Colleges*, p. 12.

³Cuninggim, M. *The Protestant Stake in Higher Education*. Washington: Council of Protestant Colleges & Universities, 1961.

unique contribution it can make. If this contribution does not include a strong academic offering bolstered by warm humanity and Christian morality, then perhaps the Christian College should cease to exist.⁴

All is not well in Christian higher education.

The Mennonite College

The Mennonite college also faces a number of issues and problems. Some of these are similar to those indicated above and some are different. The Mennonite college does not exist in isolation but is influenced by the forces at work in culture and in the general higher educational climate.

As one reviews current catalog statements of objectives, reads the report of our Mennonite college presidents, participates in committee discussions, and listens to faculty, church leaders, and students discuss Mennonite higher education one discovers genuine interest and concern about the future of the Mennonite college. Some recurring issues and questions include the following:

1. How much is the Mennonite college influenced by the surrounding culture?
2. Where does the Mennonite college get its basic sense of direction?
3. What is a church-related college? What is the difference between a Christian college and a church-related college?
4. What is the nature and quality of the relationship between the Mennonite college and the Mennonite Church?
5. How is the mission of the college related to the mission of the church?
6. How large should our Mennonite colleges become? Who should be admitted to Mennonite colleges?
7. How should Mennonite colleges be financed?
8. How is the concept of the world mission we hold related to the objectives, content, and essential character of the Mennonite college?
9. How can the Mennonite college contribute most effectively to education for world mission?
10. Should theology (not the Bible department as such but the biblical studies and their relationship to all areas of life and thought) increasingly become the integrating center of the Mennonite college?
11. Are Mennnoite colleges tending to become more vocational in character? Is this desirable or undesirable?

⁴ Cameron, Ben F., Jr. "Survival of the Fittest." *College Board Review*, Spring, 1963.

12. What makes a college a Mennonite college? Are Mennonite colleges becoming more or less church-related? more or less secular?
13. What is the role of the Mennonite college in the church-world encounter?
14. What is the role of the Mennonite College in developing international awareness and commitment?
15. What are the implications of the apparent larger proportion of Mennonite students attending non-Mennonite undergraduate institutions?

Many of the above issues are inter-related. They suggest, however, that the Mennonite college currently faces real problems. It is obvious that finding answers to these questions will be exceedingly difficult. A Goshen College committee on "The Idea of a Church College" has been working on this problem this past year. It has begun to lift out some of the central questions and to make plans for further discussion of these. The committee started with a preliminary definition of a church college as an educational institution under the ownership and control of a particular denomination. The college as a college shares in the church's life and witness. The definition assumes that the college is not the church, but it performs a function that is integral to the life of the church.

If the above is accepted it follows that the Mennonite college finds its ultimate purpose in the vocation of the church. It is true that a college exists primarily to educate students, pursue truth through research and study, and to render certain services to the church and community. But all these must be ultimately related, directly or indirectly, to the vocation of the church.

More specifically Kraus (chairman of the above committee) suggests that a church college is one (1) where the fundamental conviction is that Jesus Christ is the truth, the final truth about life, and therefore, there need be no hesitancy about making an open and earnest search for truth in any and every area; (2) where church is a reality in the whole life of the college, where the "priesthood of all believers" means that every Christian on campus understands that he is Christ's priest to his colleagues in the realm of academic pursuits, and where the learning process itself—the open quest, the doubts, the newly discovered realities, the questions, the revolt, the despair, the tested formulas, the insights into the significance and meaning of life is carried on within a community of acceptance and concern; (3) where the Christian's vocation (calling) to be a witness to the good news of Jesus Christ is the integrative dynamic of the curriculum.⁵

⁵Kraus, Norman. Personal Conversation. May 15, 1963.

Kraus believes there are three alternatives in implementing this concept. These are not exclusive or necessarily contradictory but present three possible emphases or orientations.

- 1) "Bible School" emphasis. To prepare church workers and missionaries limiting liberal arts backgrounds strictly to this goal.
- 2) Technical college emphasis. This could take several forms, e.g., training for specialized missionary work in such fields as translation skills, airplane pilot training, or it could simply train Christians for the service professions for use in the church's program.
- 3) Liberal Arts College emphasis. For a church college this would be essentially a "theological" orientation, that is, it would mean a "wrestling with the crisis of interpretation" in our modern world, carrying on the theological dialogue with the world of culture.⁶

Most Mennonite college teachers and administrators are probably committed most heavily to the liberal arts emphasis. This does not necessarily mean agreement upon the justification for the study of the liberal arts or the approach to a study of them. There are individuals who justify a study of the liberal arts on the basis that they represent the creative power of God as expressed through man's efforts. The liberal arts therefore, have inherent value and integrity in themselves and because of this fact their study is justified. Others would suggest that consideration of them is valid not only for this reason but more centrally because of the redemptive act of God.

Vernon Neufeld, President of Bethel College, believes there is a continuing tension between the church and liberal education. After reviewing the history of liberal education he proposes three possible approaches to higher education. These are:

- (1) the sectarian approach which teaches its own dogmas as unquestioned truth and aims primarily at self-preservation.
- (2) the secular approach which stresses the rational and objective but separates Christianity and faith entirely from the learning process.
- (3) the Christian liberal education approach which violates neither the essence of the Christian faith nor the essence of liberal education. Christ and the Christian faith is the beginning point in considering such a relationship. We speak here of Jesus Christ, the one who lived in history as the Incarnate Son of God, who lived and died and was raised for man. We are talking about the reigning Christ, who is Lord of all—Lord of man, Lord of the earth, Lord of the universe, Lord of history. All truth—whether in the realm of what we call science, natural or social, in the realm of metaphysical, in the realm of the beautiful, all comes under the dominion of God as we know Him primarily through the person of His Son.⁷

⁶Minutes, January 21, 1963 meeting of the Committee on "The Idea of a Church College."

⁷Neufeld, Vernon. "Faith on the College Campus," *The Mennonite*, April 23, 1963. p. 278.

John Dillenberger analyzes the situation as follows:

If one confesses in the church that Christ is the truth and must in the university include that the truth may be in Christ, the context of the church-related college can be the working assumption that the truth is Christ. That assumption can be the focal orientation to all its concerns, from the life of the mind to personal existence.⁸

Carl Kreider, Dean of Goshen College, summarizes the broad goals of liberal education as:

- (1) to give the student a broad knowledge of the various major areas of learning: the natural sciences, the social sciences, and the humanities, including the fine arts;
- (2) to cultivate skills and habits of reasoning which constitute intellectual competence, the capacity to think logically and clearly, and the ability to organize one's thoughts on the varied subjects with which the person in today's world must concern himself; and
- (3) to produce in the person a set of values by which he should live.

He comments further that

Christian liberal arts must be qualitatively better, must be substantially different, and must stand in judgment on the development of skills of logical thinking and on values.⁹

The problem of a unified philosophy, of integrating each discipline into the Christian faith and of understanding the relationship of various disciplines to each other and the Christian experience is difficult and complex because of the tremendous explosion of knowledge, man's finiteness, and the power of various cultural forces at work in contemporary society. We render no service by oversimplifying the task. In 1949 the Goshen College Faculty defined the concept of Christian higher education as follows:

The guiding principle in determining the values . . . is discipleship . . . the transforming of the whole of life after Christ. Life thus committed to the way of Christ cannot be segmented into secular and nonsecular compartments. The whole of life is lived in the context of commitment to the will of God; and therefore, every activity, whether work, recreation, social fellowship, prayer, or meditation, has spiritual significance. The highest expression of faith in Christ who is the way, the truth and the life, will be found in loving, sacrificial service to one's fellow men. A belief in the inseparability of faith and life means that in Christian education, living and learning, and content and method, cannot be separated. The entire program of Goshen College is planned to help students to know Christ as Savior and Lord and to become effective witnesses for

⁸Dillenberger, John. "A Protestant Understanding of Church and University," *Addresses and Reports of the 3rd Quadrennial Convocation of Christian Colleges*, p. 49.

⁹Kreider, Carl. "The Meaning of Christian Liberal Arts," *Goshen College Bulletin*, March, 1961.

Him to a sensate world replete with economic greed, hate, and warfare.¹⁰

Paul Mininger, President of Goshen College, speaking of the role of the church college in the church-world encounter says that

the church-college has (1) a responsibility to bring all of human culture under the judgment of Jesus Christ, (2) a responsibility to help students and church clarify the issues in the contemporary encounter between the church and the world, (3) a responsibility to provide for communication and discussion regarding the current issues which are being faced by the members of the church in their relationship to the world, (4) the opportunity and responsibility to suggest to the church creative solutions to the problems which the church faces in relating itself to modern culture, and (5) the responsibility to demonstrate the meaning of Christian obedience in its own life and the life of its students.¹¹

Mennonite higher education appears to be in creative fermentation. This is a healthy and desirable state, provided we allow the discipline of the Spirit to lead in our further dialogue.

World Mission

If the Mennonite College finds its ultimate purpose in the vocation of the church and if the vocation of the church means essentially world mission it is imperative to look at the nature of the task.

The mission of the church emerges out of the nature of the church itself. Its mission is not something which is an appendage but rather is that which takes place as the church becomes in reality the "temple of the Holy Spirit and the body of Christ." Donald Miller defines the church as "the community of those who live by the power of the death and resurrection of Jesus." He lists the following characteristics of the church:

- (1) The church is divine, not human.
- (2) The church is a fellowship of faith, not an institution.
- (3) The church is corporate, not individualistic.
- (4) The church is universal, not local.
- (5) The church is the body of the living Christ, not the perpetuator of His memory nor the guardian of a tradition.
- (6) As temple and body the church exists not for her own sake, but solely for the glory of God.¹²

Miller further clarifies the concept by stating that the "mission of the church is the body of Christ expressing Christ's concern for the whole world. It is God's people seeking to make all men members of the

¹⁰Faculty of Goshen College. "A Concept of Christian Education," *Goshen College Catalog*, 1962-64, p. 31.

¹¹Mininger, Paul. *Annual Report of the President*, 1962, pp. 27, 28.

¹²Miller, Donald. *The Nature and Mission of the Church*. Richmond: John Knox Press, 1957. pp. 13-16.

people of God. Mission is the function for which the church exists. The church is called out of the world in order to go to the world. It is the church's mission to be Christ's action in the world now."¹³

Lawrence Burkholder believes the church consists of (1) the people of God with a common awareness that they belong to God, (2) a community of spiritual gifts, and (3) a band of witnesses going forth in obedience to the Great Commission.

He states that the mission of the church is (1) to be responsible for the message of redemption which when preached and lived with the power of the Spirit results in raising the moral standards in the community, (2) to be the source of the prophetic criticism on national and international social and economic issues and problems, and (3) to render Christian social service.¹⁴

The late Harold Bender, more than any other person, brought to awareness the early Anabaptist concept of the nature of the church. In his last book he outlines the mission of the church as follows:

- (1) The first and primary calling of the church is to be the church of Christ. It not only proclaims the availability of redemption but demonstrates in its life what that redemption is.
- (2) The second great calling of the church is to witness.
- (3) The church's ministry is the continuation of Christ's ministry of love and compassion to all men. He suggests further that the content of the church's ministry involves a ministry of edification to the church internally, a ministry of the gospel (evangelism), a ministry of good works, and a ministry of prophetic preaching of righteousness.¹⁵

In the Mennonite Confession of Faith adopted by the 1963 General Conference of the Mennonite Church the church is defined as

A body of regenerated believers, a fellowship of holy pilgrims baptized upon confession of faith in Christ. As committed believers we seek to follow the way of Christian love and nonresistance, and to live separate from the evil of the world. We earnestly endeavor to make Christian disciples of all the nations. . . . It is the function of the church to demonstrate to the world the will of God, to witness to all men of the saving power and intention of God in Christ, to make disciples of all the nations. . . . The church is called to be a brotherhood under the lordship of Jesus Christ, a loving fellowship of brethren and sisters who are concerned for the total welfare; both spiritual and material, of one another. . . . We believe that Christ has commissioned the church to go into all the world and make disciples of all the nations, baptizing them, and teaching them to observe His commandments. Jesus entrusted to the church the stewardship of

¹³*Ibid.*, pp. 69-70.

¹⁴Burkholder, Lawrence. *The Church and Community*. Focal Pamphlet No. 2, Scottsdale: The Herald Press, 1961, pp. 4-8.

¹⁵Bender, H. S. *These Are My People*. Scottsdale: The Herald Press, 1962, pp. 88-90.

the Gospel, and promised the power of the Holy Spirit for the work of evangelism and missions. This ministry of reconciliation is inherent in the very nature of the church. The church is interested not only in the spiritual welfare of men but in their total well-being. Jesus himself fed the hungry, healed the sick, and had compassion on the poor. The church should likewise minister to those who are in physical or social need and to those who are physically or emotionally ill. The church should witness against racial discrimination, economic injustice, and all forms of human slavery and moral degradation.¹⁶

The relationship of church and world mission is reviewed by J. D. Graber. He states that "if we accept the fact that the church is the body of Christ on earth and that God was in Christ reconciling the world unto himself, we have accepted the essential missionary character of the church."¹⁷

Bishop Lesslie Newbigin stresses the oneness of church-mission by saying

The dichotomy between church and mission represents a departure from the thinking of the Bible, and must be abandoned. The church exists by mission as fire exists by burning. But it will be unthinkable that the missionaries should establish two separate and mutually independent bodies, one called a mission and the other called church. They will go as the agents of the Holy Spirit, and when the Spirit calls others out of darkness into light through their preaching and joins them in one fellowship, that fellowship will be simply the church.¹⁸

Although there appears to be agreement that mission outreach emerges as the church is true to its nature and purpose the outreach (or lack of it) has come under review and scrutiny in recent years. Donald McGavran raises questions about the overall lack of growth in church membership. He states that five great drives characterize missions in the last thirty years. These are:

- (1) to broaden the base of missions to include every area of life.
- (2) to change from almost complete missionary leadership to almost complete national leadership
- (3) to move toward specialized types of missionary activity,
- (4) to create the International Missionary Council,
- (5) to move toward church union.

¹⁶General Conference of the Mennonite Church. "Mennonite Confession of Faith." Adopted August 23, 1963.

¹⁷Graber, J. D. *The Church Apostolic*. Scottsdale: The Herald Press, 1960, p. VIII.

¹⁸Newbigin, Lesslie. Quoted in *The Church Apostolic* by J. D. Graber, p. 27.

In spite of these and the considerable financial resources going into missions and the broadened graduate training programs for preparing workers the growth has been on the whole disappointing.¹⁹

The impact of the vast social, economic, and political changes on the world mission of the church is a much discussed subject today. A mission board secretary, J. D. Graber, lists the characteristics of the contemporary age which are relevant as (1) a world in crises, (2) a world of exploding population increases, (3) a world of flaming nationalism, (4) a world with revived ethnic religions, (5) a world of unprecedented economic and industrial revolution, and (6) a world of increasing literacy and education.²⁰

Speaking quite critically of the church's failure to understand and relate itself to these vast social changes Albrecht says

The church today seems to have been overtaken by the very movements of social change which it helped to initiate, and it is discovering that it needs new understanding of Christian social and cultural goals adequate for the new situation. . . . The assignment demands new understanding at three points: (1) the moral and spiritual meaning of social and cultural change, (2) the criteria to be used in developing new social and political order, and (3) the forms of action and service which can express Christian justice in a changing world. . . . The problem today is perhaps not so much to find new forms of Christian action as to open our eyes to what Christ is already doing and to share His burden of tragedy and victory in order that the whole of mankind may come to know its true destiny.²¹

There appears to be growing conviction that a new approach or at least a modified one is needed in world mission outreach. John H. Yoder and Virgil Vogt have forcefully reminded the church that world mission is every Christian's business and that being called to be a Christian means involvement in witness.²² Yoder, speaking of the missionary outreach says

Bringing the Gospel to one's neighbors and building the church through the pastoral and local teaching ministers must be taken over more and more by national leadership. What continues to be needed is the aid of trained experts in theology, new techniques of evangelism, urban problems, special pastoral services, interchurch statesmanship, and services of the church to a larger society.²³

If one accepts this broad concept of world mission as the total outreach of the church in the contemporary world then cultural anthro-

¹⁹McGavran, Donald. *How Churches Grow*. London: World Dominion Press, 1959, pp. 12, 13.

²⁰Graber, *op. cit.*, pp. 113-132.

²¹Albrecht, Paul. *The Churches and Rapid Social Change*. New York: Doubleday and Company, 1961, p. 197.

²²Vogt, Virgil. *The Christian Calling*. Focal Pamphlet, No. 6, pp. 1-45.

²³Yoder, John H. *As You Go*. Focal Pamphlet, No. 5, pp. 7, 8.

pology, sociology, psychology, history, language, science, economics, and many other disciplines are related to world mission. The Christian worker, if he is to be effective wherever he witnesses, needs a deep, spiritual experience and commitment, certain basic understandings, and usable and needed skills. More specifically, what are the common themes in the material just presented?

1. The church is the "body of Christ" and its mission of witness and service emerges out of its being the church.
2. The mission is to all people.
3. The responsibility for world mission belongs to all members of the Christian church and the projection of world mission must involve Christians from all countries and races.
4. Changing conditions must be recognized and understood in the planning for and carrying out the world mission.
5. A variety of gifts are needed in world mission and choice of work and place of witness must be related to world need.
6. Flexibility in adjusting to different living standards, ability to understand and communicate with people of different cultural backgrounds, and ability to handle personal frustration and psychological needs are important in world mission personnel.
7. The church has a caring, nurture function but this must always be a part of the central outward thrust of world mission.

It is good to remind us that God is at work in the church, it is His Kingdom that is being built, and it is His Spirit which moves the hearts of men.

The Mennonite College and Education for World Mission

The task of world mission is mandatory. God has given the assignment to the Christian Church. It is complex and difficult. The basic task has not changed but there have been tremendous changes in the world which influence the way in which world mission is carried out.

How can the Mennonite college contribute most effectively to world mission? The Mennonite college must, like any educational institution, ask itself what it is really trying to do. Granted there are many worthwhile things an institution of higher education might do. What must take priority?

Before pursuing these questions it should be made very clear that there are many educational agencies besides Mennonite colleges which are making very significant contributions to education for world mission. The home is the primary educational institution. The church in its broad program of proclamation and nurturing through Sunday schools, Bible schools, camp programs, and youth activities must be recognized as contributing significantly. The mission, service, peace, and publication programs of the church, and study and research projects are part of

the total effort. It also must be remembered that our Mennonite colleges educate less than a third of the Mennonite young people of college age and that there appears to be some tendency for an increasing proportion of Mennonite young people to go to non-Mennonite colleges for their undergraduate education.

The Mennonite college is essentially an educational institution committed to advancing world mission. According to Mininger the characteristics of the Mennonite college are:

- (1) its faculty is made up of scholar-teachers who are convinced that God has revealed the truth to man in the person of Jesus Christ and that He is therefore the center of life and learning,
- (2) it is (or should be) a unique community in which the Spirit of Christ is present, freeing faculty and students from their self-centeredness, defensiveness and hostilities, and enabling them to give themselves to one another in their common task of learning and living,
- (3) in it there is the presence of a hope which is likewise the product of faith in Jesus Christ, and
- (4) in it the conviction is held that, ultimately, the knowledge of the truth is not to be found in concepts and propositions but in obedience to Christ.²⁴

The Mennonite college can contribute to world mission in three ways. The Mennonite college as part of the church can assist the church in clarifying the meaning of world mission. This involves clarification of the nature of the task and the nature of the changing world. Secondly, faculty and students now should be actively involved in world mission on the campus, in the community, and in the larger world.

Thirdly, a very significant contribution can be made through the preparation of persons who become effective, involved participants in world mission. The entire program of the college including its basic objectives and purposes, its admission policies, the quality of faculty and staff, the curriculum, the spiritual program, student life and activities, the counseling program, and the overall atmosphere of the institution become involved. The preparation of persons would include those who enter the organized outreach program here and abroad and those who find their witness in a less structured program. If world mission demands the witness of all members of the Christian community then our preparation must be examined in light of this standard. What then are the learnings, (facts, understandings, and skills) needed to be an effective witness for Jesus Christ in the contemporary world?

There are several possible ways to secure an answer to this question. The literature on the subject indicates what those studying the question think it takes to witness effectively today. In addition, individuals intimately related to and involved in the outreach of the church should be

²⁴Mininger, Paul. *Annual Report of the President*, 1962, p. 25.

able to give some help in understanding the kind of preparation needed for witnessing today. I talked informally to a number of persons and have letters from a considerable number of Mennonite college graduates now scattered throughout the world in a large variety of witness situations. I should like to share some of the serious concerns and thinking of these persons on the requirements for world mission from their vantage point and some of their suggestions about what the colleges should be doing.

Frank Byler, South American missionary, emphasizes the importance of communication in this response.

Our words (religious vocabulary) are pretty meaningless to people today. Do people get practice in saying things clearly, about specialized subjects, to lay people in the field? Can they talk philosophy, sociology, economy and religion so the common man can understand clearly the basic concepts? Missionaries have done a lot of talking, sometimes without communicating too much.

Paul Verghese, Indian national, Goshen graduate, now Associate General Secretary of the Division of Ecumenical Action of the World Council of Churches, speaks to the question of the role of the Mennonite College in preparing persons for world mission as follows:

I would feel that you have a privileged position at Goshen by virtue of your comparative freedom from an extreme devotion to American interests. The greatest contribution of Goshen can be in producing young people with an open basis for the understanding of other peoples and cultures, and in the kind of selfless service that your graduates have been motivated to render in the past in various parts of the world.

To pioneer fearlessly in the area of creating mutual trust and confidence among the peoples of the world by breaking through walls of mutual hostility and suspicion is the challenge of the times to all of us. For example, is there something that Goshen could do in the matter of U.S.-China relations, to help the American people to begin to think of 650 million human beings, not as a threat to the rest of the world, but as men and women for whom Jesus Christ died, who have to be accepted in the world-wide community of the United Nations?

Can the schemes of supplying volunteer teachers and nurses to the African nations be developed further? Can something be done in the area of workers for village level community development in Africa and Asia? Community development is hard to promote in Latin America in the face of extreme individualism, but Africa and Asia have desperate needs for village-level workers, and perhaps you should begin courses for such, though it is difficult to train them in an affluent setting such as you have.

In response to the same question Marian Hostetler writes from her witness in Algeria in the following manner:

The first thing which came to my mind was that our colleges should have a greater emphasis on language study.

Just the general atmosphere and emphasis of the college can be of great influence. Specifically from my own experience I can recall a chapel talk and the baccalaureate address given to our graduating class as being influential in my later decision to become a missionary. I think as many faculty members as possible should serve or should have served abroad at some time.

General understandings needed include a clear concept of what the Church is and its role in the world; concept of the oneness of humanity in its needs in spite of surface differences. There should be more possibilities of studying and gaining understandings of other religions.

After spending twelve years in Belgium, Dave Shank outlines his thinking on the general question as follows:

The essential is that the school (faculty) itself is in a climate of mission, that the curriculum as such has value only in the sense that it is a tool for mission, that the emphasis be on the preparation of people and the person rather than the technician and professional person and that the profession or technical service be not only a valid contribution humanly speaking, but a tool for mission being ready to accomplish full-line duty in the Christian community outside of his professional activity. This "non-professional" activity is in many ways the most important in terms of the mission.

Elmer Neufeld, out of his experience in Africa, writes

In the first place, as I write from the Congo, and think of the tremendous needs in the secondary and higher educational programs here, I cannot help but urge that our colleges do more in language training.

It is very apparent that we should do much more in preparing our young people through historical and cultural anthropological studies of some of the major world areas to which they might be assigned. It is apparent to me that we have young people coming from our colleges who are motivated by high ideals and who are thus interested in a somewhat romantic way in international service, but who are not spiritually and theologically prepared to enter deeply into the foreign culture or even to maintain adequately their own Christian perspectives when their idealism meets the harsh and sometimes very unpleasant realities of the situations in which we are called to serve and witness. For example, one of the severest temptations we face in the Congo—in missions as well as in MCC work—is to develop a general and stereotyped negative attitude toward the Africans. There are many factors which are conducive to the development of such a negative attitude. However, I believe this also reflects our own weaknesses in the areas already suggested. More adequate historical and cultural study would help us to understand more sympathetically the people with whom we work. However, beyond that we need a

theological perspective in which we have an adequate understanding of the power of sin and evil, in which we expect degradation and opposition, in which we see ourselves as equally subject to sin though perhaps in more subtle ways, but in which we can through it all see the power of Christ work in the world and thus not lose faith. This is of course not only a matter of theological understanding, but of our own deepest spiritual commitment and maturity.

Another Mennonite college graduate, Paul Hodel, speaks about the task of world mission from the standpoint of a medical doctor after being in the Congo for about a year:

Being as we are at present in the midst of one of the arms of outreach of the church, this topic seems to us to be of utmost importance for the consideration of every Christian responsible in any way for education for world missions, especially if he is interested in seeing that Christianity does not become what has recently been called "the sinking ship from which the creative rats are fleeing." It is hard to emphasize strongly enough the strategic importance of the church and its members being what they ought to be and doing what they ought to do in our time. It follows, then, that in order that what ought *to be* and what ought *to be done* be recognized and implemented in an age as complex as the present, the Christian College must fulfill a crucial role. Its responsibility is glaring, and it is almost trite to say so.

The important consideration is that, finding ourselves in this situation, we are floundering in our attempts to answer in the best way certain significant questions about our part in and effecting the task before us. Perhaps the major cause for this floundering is ignorance of what is best. This in turn might be attributable to lack of training. One reason why I think so is that I do not feel nearly so much at a loss in considering the medical aspects of "world missions" as when dealing with such questions as: How can I as a person interacting with other persons in the "mission" environment best make my contribution? What are the legitimate ways in which the church (the various members of the invisible body of Christ) can express itself in "world mission"? In which ways should organized churches participate in "world mission"? What may we wisely wish to see accomplished in terms of socio-economic progress?

I conceive of the role of the Mennonite college in four parts.

1. To present what is the church and what it is to do in the contemporary world.
2. To elucidate special contemporary needs of the world amenable to "world mission" outreach.
3. To indicate the various types of skills and backgrounds required to effectively meet the problems presented and to specify the courses of study leading to the acquisition of these skills (just as in the routine presentation of any vocation).
4. To provide those courses or training programs indicated in No. 3 that would be appropriate for an undergraduate system to provide. In the case of seminaries, higher levels could be provided.

Understandings needed:

1. General and/or specific trends in political and economic developments in the world.
2. Fundamental and contemporary Christian thought.
3. Basic anthropology so as to know, for example, which social values are considered to be universally important and which are only local cultural characteristics.
4. Basic psychology so as to have an understanding of psychological stresses one may encounter while being exposed to new and foreign environments.

Donald Jacobs, sharing out of a number of years of African missionary experience, responded to my question in the following manner:

The second role, and probably the primary one, is in fostering a deep personal faith. There is no substitute for this. World mission has little room for those uncommitted at the core. And in this regard there is no substitute for a personal encounter with the Lord in a salvation experience and a subsequent walking in the grace of repentance. The college should consciously present the students with inter-personal situations which are difficult and demanding. Somehow students preparing for world mission should be forced to work with people—in college days—whom they can't get on with. The more humble and realistic one is in his attitude toward relationships the more useful he is likely to be in mission. Perhaps the grace most sadly lacking among us missionaries is the grace to fellowship effectively and deeply with our fellow workers. College days were too easy! You could too readily pick your own friends—those you could get on with. But this is not life and it is not what one can expect in his relationship in mission.

The college should, in a sense, begin the process of detribalizing the missionaries. What actually happens is that usually one leaves college with the American value system stamped all over him. This is not the sign of an apostle. We should seriously grapple with the problem of the weight of cultural tradition and direct our attentions toward presenting the students with the demands of life, especially overseas, in a supernatural setting. By all means he should have cultural flexibility.

I would like to see our campuses internationalized, with international staff and students—with all sorts of extra-local influences. And in it both staff and students have a responsibility as missionaries to make cultural leaps.

A Goshen College alumnus, Fu-Sheng Chen, is now serving as a missionary in Malaya representing the Formosa Presbyterian Church. In a recent letter he discusses the problems and opportunities of witness in Malaya. He says:

The general background here is multi-racial, multi-cultural, multi-religious, multi-lingual. So you see the teachings concerning the faith in the Bible have to go through many layers of obstacles

(mental, psychological, spiritual) before they can reach the soul of the people here.

Nelson Litwiller, Field Secretary of the Mennonite Church for Lower Latin America, responds to the question as follows:

It is difficult for me to see how we can really prepare persons for effective participation in world mission if we do not prepare our people to become deeply involved in the social, political and economic problems that face us. Furthermore, I believe the college should give to each student a deep sense of conviction and responsibility for Christian witness.

Some of the immediate problems that face the world situation today are war, hunger and physical needs, racial problems, illiteracy, secularism, underprivileged areas, etc.

Adolf Schnebele, German church leader and former student at a Mennonite College, answers the question in the following manner:

The Mennonite college plays a large role in the preparation of people who are to be used in "World Mission." There is the necessary introduction to the Christian faith and growing in stability in it. A prerequisite for that is an understanding of the modern world and times and of how the man of today lives in his times and in his world. For it is indeed our task to show modern man that Jesus Christ is Lord not only of times past but also of the present and of the future.

The broader the education in college is, the more comprehensive and the greater will be the vision of the needs of the contemporary world. Therefore, very much weight should be given to general education, especially for seminary students. Only then should a transition to specialization be made, which does not lose its vision of the whole.

Robert Lee, missionary to Japan, analyzes the larger problem as follows:

The question that remains is just how much western education is willing to take cognizance of the fact that western civilization cannot be the criterion for the basis of understanding of society and events in many non-western countries. To be relevant in a non-western civilization requires then an understanding of another cultural context that gives events and acts their meaning and values. In spite of the fact that the Mennonite Church has always taught separation of the church from the world, I find we on the field as well as those in the States consciously and unconsciously are still thinking and working within a western oriented framework. Can those nurtured in western civilization see their civilization in the context of one of several competitive cultures all of which must stand before God's judgment, i.e., western civilization is not less sinful than the so-called "pagan" civilization?

Perhaps education beyond the academic must call for some kind of an existential encounter with a live situation as above in order to discover whether our framework of reference can stand on its own or remain on untenable cultural props.

For the Mennonite schools, the problems become even more complex, since the schools often are accused of breaking down the traditional cultural heritage (a legitimate concern since the consequence is often a form of secularism). But it is precisely in this cultural heritage (be it western or the uniquely Mennonite version) that the gospel is blurred and the young (mission) churches are alienated with the consequence that the propagation of the gospel (on the mission field) loses continuity and dialogue with the home churches. I do not see how education can do less than continue its liberalizing (in good sense) influence: but can the Mennonite schools bring in the wake of this liberalizing change a true understanding of history and world missions so as to stimulate a gospel presented in a form (discipleship) that is at once relevant to world mission and thus more than a reflection of cultural hangovers? Does the call for the "rediscovery" of the Anabaptist vision have meaning here?

John Witmer, a recent Goshen College graduate, now working in Vietnam, states his position in the following manner:

The type of education which I think our colleges should continue to give is a liberal arts education. Emphasis should be given to psychology and sociology courses because the world is becoming smaller and we need to understand people of different cultures and races.

I feel the students should have a better understanding of our church and other religions. I don't know how this can be brought about. Since being in IVS and meeting and working with people of different religious backgrounds, I have been made to take a closer look at our church; and as a result, I have a stronger loyalty to it. Our church stands for things which are unique and things which the world wants. The foreign field is looking for doctors, teachers, nurses, etc. But fields which are often overlooked are the technical vocational fields.

Recently I reviewed letters from twenty-one members of the Goshen College class of 1953 who are currently living overseas. These letters came in response to an invitation from the College Relations Office at Goshen College to share something about their life and work. Many of these letters expressed satisfaction and appreciation for the broad general education received at Goshen. A number expressed the need for help in the areas of understanding people of other cultures and in the problem of communication. In some instances there seemed uncertainty about the goals of world mission. Most of these individuals were finding challenge in their assignments and were grateful for their opportunities of witness in spite of difficulties and frustrations they were facing.

Returned Paxmen and voluntary service workers also have something to say about the role of the Mennonite college in education for world mission. Commenting on his Pax experience, an ex-Paxman said the following:

Probably the most controversial problem that plagued me during and since my Pax experience was this: How do we go about strengthening human relations? How do we help other people in an inoffensive manner? . . . One doesn't buy friends by simply giving and more giving. I observed this also. I came to the conclusion that the best good can be accomplished by helping people to help themselves. However, how does one choose or set up criteria for deciding what someone else needs? Am I to impose my cultural needs on another person and by so doing, create more needs for him?²⁵

In response to my inquiry about the role of the Mennonite college in education for world mission a mission board secretary said that the college can make its most significant contribution by providing a strong Christian liberal arts education. Included in such a program would be as much Bible as possible but also strong emphasis on the social sciences and communication. Additional area studies would be helpful. This board believes that specialization should come after a term of service. Education which helps workers develop human relation skills, understand area and world issues and problems, and maintain a sense of vision and commitment in the midst of a difficult assignment is needed. Central to the preparation of all Christians is a more adequate understanding of and commitment to the mission of the church. This type of education requires faculty members who have a strong world mission outlook and commitment.

Robert Kreider, after visiting the church in Africa, stated that workers on the field, as they reflected on their college preparation, said they would have appreciated more work in anthropology and related subjects, in languages including linguistics and the teaching of English, and in international affairs. Generally they did not speak warmly of how to do it courses except they felt the need for better understanding of some teaching-learning principles and some accounting procedures.

A medical doctor active in world mission said that the Mennonite colleges should emphasize the service professions more and that graduates should be prepared so that they can become effectively involved in working at the world's greatest problems, namely peace, race, and an exploding population.

A Mennonite college president writes as follows about what should take priority:

If I were to emphasize two things which in my opinion should take priority in our overseas witness it is the training of national leaders and the production and distribution of evangelical literature.

As part of a study to determine what should go into missionary training John R. Mumaw sent questionnaires to Mennonite Church missionaries on the field. One hundred twenty-three questionnaires were re-

²⁵Horst, Allen. Term Paper, May 22, 1963.

turned but not all of the persons responding answered all of the questions. The responses indicated that missionaries found liberal arts courses in language, literature and arts and in psychology and education most useful. Book studies, doctrine, and methods in Bible study ranked highest among courses in Bible. There was strong interest in ancient and modern languages. The assignments which they thought their education had most adequately prepared for were teaching (51), professional service (14), and preaching (11). The problems which they were least prepared to meet were cultural barriers, inter-personal relations, and language. This group indicated that in the initial preparation for missionary service anthropology, linguistics, and area studies are especially important.

The outward thrust in world mission is, of course, directly related to the vitality and spiritual power of the local fellowship. If the dynamics here are explosive there will be involvement in world mission and if not, there will be little outward thrust. Much of what has been discussed in this paper appears to be aimed at participation in foreign outreach. Actually the line between foreign and home in terms of geography, strategy, and philosophy should be less and less emphasized. Spiritual commitment, flexibility in strategy, understanding of world mission and relevant issues and problems, and skills of communicating the Gospel in effective ways are important whether the individual works with migrants in Texas, the business world in Lancaster, or with the aborigines in Bihar, India.

There are areas of great need directly related to the local fellowship which should be of concern to the Mennonite college. These would include the church-world encounter, the need to relate all of life and work to the witness and the vocation of the church, the development of a more effective nurture program for children, youth, and parents, the problem of increasingly complex economic, social, and political relations, the issue of race and other discriminating attitudes and practices, the challenge of the Mennonite Church in the urban setting, and changing attitudes on the matter of discipline and authority in the home and church. The Mennonite college has a responsibility to prepare persons who can effectively witness in these areas. In addition, it should help the church in finding solutions to these problems by making available relevant curricular resources, by encouraging special study and research, and by making available faculty members for specific assignments.

Concurrent with the need to develop awareness of Christian vocation and its meaning among laity there is also the very great need for persons with a variety of gifts to work in church vocations. The need for leadership is great in all areas of expanding church activity. Crucial to all of this is the need for more pastors. The Mennonite college must be concerned about this situation and it must take a serious look at its opportunity and responsibility in encouraging college students to enter the ministry.

The challenge of world mission is great. The task is difficult and com-

plex. The need for persons, the right kind and adequately prepared, is tremendous. The voices on what it takes and where persons are needed are multitudinous. There appear to be, however, some recurring themes regarding what is needed by those engaged in world missions.

1. A clear concept of world mission (mission of the church) in the contemporary world.
2. A deep, personal reconciling experience with Jesus Christ, a firm committed response to Him, and an openness and sensitivity to the leading of the Holy Spirit.
3. The ability to understand people and to relate meaningfully to them.
4. The ability to understand the principles of communication broadly defined and also in the more technical, linguistic sense.
5. The ability to understand, to some degree at least, the tremendous social, political, and economic changes and the implications of these for world mission.
6. The ability to understand ourselves in our involvement in mission. This suggests need for help in understanding our traditions and heritage, the psychological implications of being a member of a minority group, and our needs and frustrations as persons.

Conclusion

The Mennonite college cannot hope to "be all things to all causes." It has, however, an important role to play in education for world mission and in carrying out this function it must declare some priorities. In this final section of the paper I should like to point out some dangers which the Mennonite college faces and then make some suggestions for Mennonite higher education.

Our Mennonite colleges face the danger of following the path of many church-related colleges, namely, that of becoming less church-related. Our colleges also face the danger of becoming too vocational in character, of becoming too dependent upon non-church financial support, of defining too narrowly the current drive for excellency, or of becoming too much isolated, withdrawing from relevant church and community issues and problems, or of moving too far ahead or too far behind the church in a discussion of such issues. There is the possibility of becoming too self-conscious, overly concerned, or even defensive about our Mennonite heritage so that we have difficulty in becoming relevant. There is, on the other hand, the danger of wanting to become relevant to all social issues and problems and thereby become diverted from world mission. There is the danger of becoming externally secular and internally conformed to the world. There is the possibility of remaining externally pious and respectable and becoming internally secular and conforming. There is the danger of making the Bible department another strong department rather than thinking broadly of a theological (Christian faith and experience) center relevant for science, physical education, and all other aspects of the college program. There is the possibility that we

are teaching students to be so critical that they develop a superficial sophistication which leaves little room for humility, gratitude, and faith. There is the possibility that amidst changing concepts of authority and freedom in the church, community, and home the Mennonite college moves along without critical evaluation of the need for an authority arising out of commitment to purpose and fellowship. I am not pessimistic about the current impact of these on our Mennonite colleges but I think these dangers and problems need to be faced realistically as we plan for the future.

It has been the thesis of this paper that the Mennonite college finds its ultimate purpose in the vocation of the church. The vocation or mission is the proclamation of the Gospel to all men and a witnessing to the saving power and to the Lordship of Jesus Christ. This means that all we do in the Mennonite college must be measured against this standard. This suggests that what we do for and with each student and what we do in our relationship to the church and the world must be related to this long range goal.

In closing I should like to list some factors which the Mennonite college should consider in the period ahead.

1. The Mennonite college should continuously and seriously study how it may make theology (in the broad sense) the central integrating core of its total program. Such a pursuit inevitably leads to placing the world mission of the church as the primary purpose for the existence of the Mennonite college. This means that a creative, ongoing, process of interaction and dialogue must go on between representatives of theology and all of the various disciplines. Such conversations should lead to further clarification of a Mennonite concept of higher education and to an examination of the implications of such a concept for all aspects of the program of the college.

2. The Mennonite college should examine how it might make its program increasingly more international and interracial in character. The Mennonite college has made a significant contribution in this area but much remains to be done. Our Mennonite colleges should soon be able to ask some of our former foreign students to return to our campuses for a one or two year period of teaching. Faculty teaching opportunities abroad could profitably be expanded. The Mennonite college has not fully utilized its foreign students and former Pax and missionary personnel in making our campuses truly international. Ultimately there should be one foreign study center in Europe, one in Africa, one in South America, and one in southeast Asia or Japan where select students might spend a minimum of 6 months and where certain aspects of the program would be geared to the needs of the national students of each area. Such centers might become places from which Mennonite college faculty members would join representatives from the indigenous churches in educational leadership training or in planning or carrying out cooperative research projects. Some further expansion in areas of peace and race semi-

nars here and abroad would seem justifiable.

3. The Mennonite college should clarify the meaning of Christian vocation and study the implications of Christian vocation for the curriculum and for the counseling program. This suggests that the demands of world mission (witness-need-abilities formula) becomes the central standard and not local or national labor market demands and opportunities. There are serious implications here for the way the institution views its students, their preparation and placement, and its own resources.

4. The Mennonite college should teach its students in an increasingly more effective manner to care, to be compassionate. The distinctive mark or quality of those securing their education at a Mennonite college should be that they care. This suggests that faculty and staff should be known as people who care, the curriculum should stress the power of caring in the human scene, and the religious activities provide stimulation for growth in caring. Perhaps there should be a senior seminar on the meaning of compassion which would reach across the relationship structure starting with the family and moving across church, community, national, and racial lines.

5. The Mennonite college should provide education for life in a rapidly changing world and for life in a world which may suddenly be blown up in a nuclear holocaust. Such education would stress principles of and approaches to change, flexibility and mobility, would emphasize the eternal dimension of the Christian's hope, and would look on the present with a sense of urgency and stewardship.

6. The Mennonite college should give increasingly attention in the curriculum to such areas as, (a) anthropology, world religions, and related subjects, (b) international affairs, including a study of communism, (c) languages, including some basic work in linguistics, and (d) urbanization. This may require inter-college cooperation. Area studies, particularly of Africa and Asia, are desperately needed. Perhaps one college should attempt to develop a department in one area while another college selects a different area for development. In some cases a professor might be shared. In other instances a cooperative summer program such as the teaching of English as a foreign language, would seem advisable.

7. The Mennonite college should provide education which helps individuals grow in their self-understanding, self-acceptance, and in their ability to relate meaningfully to others. Essentially this is a call to integrity in relationship. There are sufficient evidences at home and abroad of the way in which difficulties in this area tend to limit and interfere with effective participation in world mission. A recent study of the young people of the Mennonite church and concern about behavior and witness expressions on our college campuses and in I-W are additional evidences of need in this field. Growing interest in mental health is a further reason why the Mennonite college must provide experiences which will help our students to live creatively in the midst of strong pressures. This requires critical leadership in analysis of contemporary psychological

thought.

8. The Mennonite college should assist the church in understanding the nature of the church-world encounter, should help the church in planning strategy and in carrying out an effective program in this encounter. This means listening to the voices of the church, strengthening relationships with pastors and lay leaders, and providing personnel for study, analysis, and discussion of relevant issues. This suggests involvement (a) in the separation of the cultural from the biblical, (b) in attacks against certain evils of our day, and (c) in positive, vigorous affirmations of those things which are central. Some of this might be done through more organized adult education programs while other aspects are best carried out by joint sponsorship of study conferences and institutes.

9. The Mennonite college should continue to be sensitive to the needs and concerns of the mission, service, and other agencies of the church. Cooperation in preparation and orientation of mission and service workers is essential. We need to find additional ways to relate helpfully to each other. This might also include cooperation with such agencies in research in developing countries.

The problems suggested in this analysis are large. But they also represent great opportunity. The Mennonite college has never had an easy time of it. It has been misunderstood and severely criticized. Its leaders have pushed ahead in spite of opposition because they believed in what they were doing. Recently I was reminded of the debt those of us now working in Mennonite colleges owe to the courageous leaders of an early generation through a conversation with an 84 year old man. This man had been close enough to see something of the pain and the glory of Mennonite college leadership in good historic perspective. He said that recently he and his 80 year old brother drove past a Mennonite college and as they did so his brother said "If it hadn't been for that Mennonite college the Mennonite Church would be dead today." Perhaps this is an over-statement but it indicates a rich heritage. A student, just completing her freshman year at a Mennonite college, was heard to say following a Sunday school discussion, "Sometimes I think it would have been simpler and less disturbing if I would have stayed in the tobacco fields of Lancaster County but I'm glad I'm here even though this experience brings new demands." Yes, Christ-centered education is not easy to come by, is no food for babies, but it can be exciting and satisfying in its demands and in its freedom. Let me close by quoting a few lines from a somewhat unorthodox and perhaps unexpected source.

James Thurber once commented on the old adage "It is later than you think" by saying "I touch on that theme myself, as every writer who can think must, but I also say occasionally: 'It is lighter than you think.' In this light, let us not look back in anger, or forward in fear, but around in awareness."²⁶

²⁶Thurber, James. *Lanterns and Lances*. New York: Time Incorporated, 1962, p. XXII.

THE ROLE OF FOREIGN SERVICE AND FOREIGN STUDY IN EDUCATION FOR WORLD MISSION

*By Arthur M. Climenhaga**

Several months ago the Council of Mennonite Colleges appointed three regional committees to study the subject, "The Colleges and the Preparation of Personnel for the Overseas Mission of the Church." These committees in turn sent their reports to the writer who acted as an editorial redactor in preparing a composite report on the subject for presentation to the January meeting of the Council of Mennonite Colleges. The report embodied composite observations on two stated terms of reference, viz.:

- (i) How can our colleges contribute more effectively to the overseas mission of the church; and
- (ii) How does one cultivate a climate of mission-mindedness, service mindedness, and international-mindedness in a campus community?

In defining the understanding of the "overseas" mission of the church, it was understood that this covered broader areas than the regularly conceived concept of missionary service. Included in the report was all Christian service which is performed overseas such as the following:

direct mission activities of denominations;
relief and service activities;
persons overseas without church assignments;
persons related to inter-church activities of an ecumenical church nature.

The major concern then had to do with the colleges' *contribution* to such programs and the colleges' *cultivation* of a climate which would perforce produce the number of personnel needed and the type of personnel desired. The current contribution of the colleges included interalia the following:

1. Missions curriculums in connection with a college and seminary program.
2. Vocational training—teaching, nursing, pre-professional.
3. Basic Bible Courses and Courses on Christian Concerns—7 to 16 semester hours depending on the college.

*President, Messiah College.

4. Courses oriented to mission fields concerns—Anthropology, Cultural Anthropology, International Relations, Latin America, Far East, History of Religion, Religions of the World.
5. Foreign Languages—German, French, Spanish, Greek, Russian, Ndebele.
6. Junior Year Abroad.

An additional consideration as No. 7 is the possibility of an internship program or stage in which collegians would give Pax or alternate service at some breaking point in their college career. Or again a college could be actively involved in promoting service situations either in the summer period or even during the regular college years.

When it comes to the matter of *cultivation* of mission-mindedness, service-mindedness, and international-mindedness in a campus community we must recognize that the competition for vocational decision is keen on the campus and becomes increasingly sharper. Particularly does the emphasis on all of life for the Lord Jesus Christ cause a change in the perspective of many students with respect to a call to the ministry and foreign missions. A greater sense of mission legitimacy is felt in preparing for vocational service as a Christian teacher or a Christian doctor so that all vocations are so seen to be on a par that there is practically a sense of devaluation in the call to missions or ministry vocations.

Now it is true we must recognize the expressed concern that the task of the church should be seen as one task, and that the concern for overseas preparation should not be pulled out of line by receiving special or undue attention. The college must see its task as preparing persons for the total task of the church. The college must feel that perhaps the most basic issue is achieving student identification with the church and sharing the vision of making one's contribution in the total mission of the church.

However, a liberal arts education should be understood to include motivation in the direction that all education implies scriptural consecration, commitment, sacrificial service for everyone, and the purpose is not to gain material wealth or prestige. For this very reason, "presenting the challenge to the regions beyond"—to use an old well-worn phrase—is still a most legitimate concern in cultivating a climate of service, missions, and international-mindedness. Unless we take care in pointing out the danger of being too narrow in our service concepts, we shall dissipate our service traditions by trying to be too broad. Is it enough to presume we are fulfilling the spirit of service by producing spiritual-minded teachers only? Are we apt to lose even that unless we continue to challenge to the teaching mission whether it be in a TAP or in full-term mission assignment?

Recognizing then that there is still an urgent need for the "missions and service" challenge, and the need to "look on the fields" and avoid a narrow parochialism, how is this to be accomplished on our campuses?

This then was the essence of the direction of the report referred to

above. Out of this have come the delineations for the presentations both this morning and this afternoon. To a large degree this morning's considerations should have embodied an overview of the Contribution and Cultivation possibilities in the Role of the Mennonite college in education for World Missions. This afternoon in a real sense is a moving from the general to the particular—a consideration of two specific areas in the overall educational thrust for world missions—foreign study and foreign service.

Frankly, my friends, to a certain extent I feel like one of our old preachers who found himself the third speaker in a series of three biblical exegeses with similar topical titles. His thunder was stolen by the previous speakers and after a long drawn-out yea and amen, many stifled yawns, and heartfelt sighs of relief, his hour-long discourse of repetitions came to an end. You see, Brother Atlee Beechy and I have not had any opportunity for collusion and as I prepared this paper I had to wonder if at any point I would tread on his territory in repetitions (or whether he would have adequately covered my points before I got to them). Be that as it may, at the risk of repetition I will say it seems to me that our concern here today is the way in which the colleges of our Mennonite hegemony can perform in the tremendous task of motivating, activating and cultivating our students and graduates to a greater and more effective participation in the world mission of the church. I therefore feel that basically there are two major things which we must consider in a delineation of the subject at hand, viz., (i) the nature of training for world mission and (ii) the functions of service in world mission. This is the reason I have reversed the areas involved in the printed topic.

I have a feeling I was asked to participate here partly because of insights which may have come from personal involvement in the mission program. For this reason it would be easier for me personally to speak concerning any concepts of foreign service instead of foreign study. In fact, I do not intend to touch at any length on such issues as the involvements of foreign study in say, "the Junior year abroad programs," or similar summer foreign institutes. The CMC has been conducting studies in this area particularly through the services of Dean Carl Kreider of Goshen and Dean Robert Kreider of Bluffton. That such curriculum can have an effect on producing an international-mindedness goes without saying. We cannot yet speak pertinently as to whether it has much effect on challenge to mission-mindedness. Some may wonder as to whether the very exotic aspect of the programs unless balanced by other spiritual considerations may not have a more neutralizing effect.

What I should like to do is to share with you in this matter of the nature of training for world mission some observations from a report printed in the *Texas Quarterly*, Spring, 1962, by Gerard J. Mangone which I have refined and adopted for our purposes here.

"For ten years the United States has not been engaged in any armed

conflict. Over the same ten years about fifty billion dollars have been granted or loaned by the United States government to foreign peoples in order to maintain international peace and security.

"During World War II about eleven million Americans served the military forces outside the United States, but in the last decade of peace another fifteen million citizens have toured abroad while no fewer than three million have actually lived and worked overseas for a year or more as soldiers and civilians."¹

Thus there is no question today about the involvement of America in world affairs. There is a very real question about the direction and impact of this exodus of dollars and citizens upon foreign communities. What has this energetic outpouring of treasure and people achieved abroad in realizing such rhetorical goals as "raising living standards, strengthening democracy, even that perennial pulse-pounder, freedom" or in bringing home the spiritual message of the Gospel of Christ? And at home, how much has this international experience widened our cultural horizons, invigorated our educational system, forced a reassessment of our prejudices against peoples of other languages, colors, and belief systems and enlarged our missionary vision?

To answer any of these questions is a lifetime study. But it may be possible to touch one facet of the problem by analyzing the preparation of individual Americans for service and comment on their contribution to the world mission of the Church.

Training in overseasmanship is still a new and dangerous discipline. It has to overcome the traditional bias that any good man at home is a good man abroad; it has to meet the naive assumption that knowing the local language is the only thing that counts; and it has to overcome the notion that some quick psychological test can screen out the right breed of men to be sent abroad to represent religious agencies or the United States government or business.

Agencies, of course, must hire people for specific jobs abroad. It should be perfectly clear, however, that when one speaks of training in overseasmanship he means sensitizing the individual to information and attitudes that are highly relevant to the practice of his job in a foreign culture regardless of technical competence.

To give some illustrations: in the course of his work in Kansas, a doctor may never be called upon to explain democracy to his colleagues or his parents, yet in country X he might have to establish a mission clinic that deliberately undermines some very undemocratic practices; and a Presbyterian banker, who worked six days in California and rested one in ritual fashion, might find himself abroad for the first time explaining and analyzing his Christian faith to unbelievers.

The specific training for a TAP teacher to Northern Rhodesia and a

¹This quotation and following material adapted from: Mangone, Gerard J. "On The Nature of Training For Overseas Service," Reprinted from *The Texas Quarterly*. Spring, 1962, pp. 16-22.

literature expert for Japan naturally would be different. Yet experience and research have demonstrated that a heightened sensitivity to such things as world politics, American character and civilization, language, economic development, comparative religion, and so forth, is useful to nearly all United States citizens when they enter a foreign country. And there is a fairly general agreement about the attitudes that an individual ought to possess in order to make the most of his work in a foreign culture.

Short, elementary training programs can hardly do more than create an awareness of pertinent information and useful attitudes for citizens going overseas. Long, sophisticated training programs, however, can test and screen out those individuals least capable of succeeding in their jobs, not because of their technical failing, but their lack of understanding and adaptability to a cross-cultural situation.

What is a cross-cultural situation? Why do some people fail to understand it and refuse to adapt their work to it? Let us start with the individual American himself, the so-called "personnel" of overseas mission operations. In the science of personnel administration there is a job classification and since even mission agencies working abroad seek typists, teachers, doctors, preachers, farmers, builders, evangelists, et al, men and women are often picked for overseas service on this basis.

But personnel are more than job-classified individuals who have a certain technical skill or experience. They are human beings, with some qualities that distinguish them from apes, hyenas, and peacocks. Our fellow citizens, moreover, are American human beings—and not just American, but male or female American human beings. And they are members of God's Church. And that makes a difference. They could be further classified into Virginia, Indiana or California male American human beings; college-educated missionaries or uneducated IW, PAX workers, and so forth.

Each of these classifications will reveal something about the way he acts and responds to social situations and stimuli. As the individual's sex, age, nationality, religion, economic status, family background, and education are identified, something is indicated about his manners, his habits. He begins, above all, to shed clues to his underlying belief system. Step by step he will disclose what he holds to be important or unimportant, true or false, right or wrong. Gradually this American will expose his conceptualization of reality. His whole life, professional and personal, will be centered in this culture.

Any person sent into another culture, therefore, may find himself unpleasantly disoriented and undergo genuine mental suffering apart from any physical discomforts in a foreign land. This is just as true for Indians or Japanese coming to the United States as it is for Americans going to Indonesia or Africa. The tourist passing quickly through a country and almost completely encapsulated in his hotel, the airport, and other protective devices, of course, feels this intellectual, esthetic, and

moral nausea very little. But the American sent abroad to accomplish something—to teach, or to convert—cannot escape some confusion, if not frustration. Unless he has some tools for understanding cross-cultural conflicts and some attitudes that will yield to a reinterpretation of reality, he will almost certainly bungle his job.

“Part of the instruction in an overseas training program must be devoted to an analysis of this fuzzy word ‘culture.’ Under it can be subscribed almost anything men do from their writing system to the way they play checkers. At root, however, many cross-cultural strains upon individuals come from a failure of communications. Words are spoken and acts take place that are simply not intelligible without the same cultural wave length. To illustrate, a Russian clasps his hands over his head or applauds himself in an American audience after delivering a speech. We think he is arrogant or vain; he thinks he is showing the communion of the group; a Thai girl giggles after dropping a dish; we think she is silly and irresponsible; she thinks she is covering her terrible embarrassment; a Spanish manager refuses to don coveralls and descend with an American inspector into a coal mine; we think he is a snob or even cowardly; he thinks he is showing the dignity and respect for the social order; a Pakistani asks the age of the American administrator selected to assist his ministry; we think it is irrelevant and impertinent; he thinks it is crucial to the success of the program.

“The ability we have to communicate meaning even among ourselves as Americans rests only partially on the technical aspects of our culture. Most of our meaning lies hidden like an iceberg below the surface of our word structure. For example, although we invite our friends to dinner at 7:00 p.m., we mean that they should arrive at 7:05 or even 7:15 or 7:20, but not 8:00 without some excuse. Americans who say “look me up sometime” generally mean “I don’t expect we’ll ever see each other again.” Every great highway in the United States has posted specific speed limits plainly written for any literate person to understand, yet every American seems to understand that you can travel three to five miles faster without its being considered a violation of law. Overseas Americans are likely to comment upon the lack of fixed prices in some cultures. Yet at home they have an uncanny knowledge that they can bargain for autos, houses, or secondhand articles, but accept without question that groceries, new shoes, and theatre tickets are one-price items. What is the meaning of modesty? Only by living in a community does one perceive what is shameful and what is decent. How do we really distinguish the thief from the honest man except by unspoken but felt norms that are only half visible in the letter of the law?

“An American who has not been sensitized to this process by an overseas-training program may not realize, on his assignment to Europe, Asia, or Africa, that this same process has been taking place in the French, the Javanese, the Japanese, and the Ethiopian. Indeed, the Texas or New Jersey traveler may be more confounded because the in-

dustrial revolution generated from Europe and the United States around the world has placed a technological veneer upon peoples in cities on every continent. European-American clothing, European-American contrivances like motion pictures and television, European-American games like soccer and baseball, and even the form of European-American churches may mislead Americans to say 'Well, people here aren't very different from us.'

"In one sense this may be true for they are men who have instincts and endowments that transcend any local cultural pattern: for example, all men have the need of belief in some values, all men need some order and authority, all men seem to have some esthetic sense.

"Yet the weighing of values can be very different from one society to another; and the symbolic communication of the same values may vary enormously. An Englishman puts a much higher premium on personal privacy than a Russian. To most people of the world Americans seem almost blinded by the urgency of time and the price we pay for it. Italians will lampoon the stolidity of the Germans and their wretched taste in food, clothes, or crafts. Germans will wag their heads at the passion and disorder of Italian life. Japanese live and believe in a highly structured mutual dependence system both in their family life, and in their daily work. The American diplomat's wife who wants to treat her Japanese servant as an independent person, as any American girl would wish, may find that her Tokyo maid will quit. Why? Because the Japanese maid wants to be *dependent*: then her mistress will take care of her in illness, find her a husband, give her gifts on holidays, send her brother to school, and so forth.

"Much nonsense is presently being written today about the continent of Africa. Americans in particular have confused the emancipation of their minority Negro population and their struggle for equal rights as Americans with the highly complex development of a continent composed of different histories, peoples, economies, and cultures."²

Having pointed out the real differences that exist in cultures and the problems involved in cross-cultural communication, how far can we argue that an overseas-training program will actually prepare missionaries for service abroad? It would be impossible to teach very many Americans going to work overseas very much in detail about one culture, let alone try to prepare them for living with Mexicans on one tour of duty, Indonesian on another, and Malaysians on a third. Moreover, adjustment to any alien culture will at best be partial. Intellectually a man may apprehend another set of values or another standard of tastes, but viscerally his nervous system, carefully structured since infancy, will reject them.

"Training programs can hope only to develop latent cultural empathy in the individual: that is, training may improve the American's ability

²*Ibid.*

to perceive the inner logic and coherence of a culture that is different from his own. With this kind of sharpened perception, he may refrain from those coarse evaluations of other people, like 'dirty,' 'stupid,' or 'dishonest,' which are likely to clutter up his relations with his foreign associates and seriously impede the effective performance of his job.

"If I may use a very homely illustration, it is somewhat similar to the young married couple, very much in love, who suddenly discover in living together that they have quite different notions about what being on time means, on how to keep the bathroom orderly, or on how to save or spend money. Very real adjustments have to be made by men and women even within the so-called homogeneous American culture—and where cross-cultural irritants continue within a tightly knit, highly personalized household, great unhappiness, sometimes leading to divorce, will follow.

"Cultural empathy, however, does not mean liking everything you see in the world. Americans living and working abroad may find that other countries have the same share of idiots and rascals as we do in the United States. Above all a training program needs to distinguish very carefully who is essential to a value system, in the form of a revealed truth, and what are cultural trappings. Some 30,000 United States citizens are now laboring overseas for Protestant missionary denominations and many thousands more American Christian laymen go abroad every year. Few of them may ever have stopped to ask this question: what is fundamental and universal and uncompromising about my faith and what is merely American. Put another way, how much do I need Roman law and German efficiency and French clothing or cuisine and English ideas about government in order to realize the mission of Christ in this revolutionary world?

"It is rather sad to read today about those brave New Englanders who came to make Hawaii Christian in the early nineteenth century, straining themselves to iron ruffled blouses and dark, tight clothing, insisting on dried beef and wormy flour imported across the seas, in a land of tropical abundance.

"As Americans bound for overseas assignments become more perceptive about other cultures, they inevitably come to a deeper appreciation of the United States of America, with its complex, even paradoxical, value structure. Facts like gross national product and graduated income tax, are traced back to ideologies like private property, utilitarianism, and democracy. Rituals, such as elections, conferences, and convocations, are examined with postulates of liberty and equality. Goethe said that no man understands his own language until he speaks another. No man can truly understand the strength and weakness of his own country unless he has honestly studied the achievements and failures of other nations."³

³*Ibid.*

We can say then in traveling, living, and working overseas, therefore, it is not enough that an American carry only the baggage of his culture. This unfortunately has been the case in those lurid illustrations of Americans abroad interested only in big cars, hamburgers, fast work, and flush toilets; and this has been too true sometimes of missionaries with their love of gadgets. But he should have, above all, a fully examined Christian faith in the value system that holds his culture together, a willingness to analyze it, compare it, test it, and defend it against other asserted truths. Otherwise words like democracy, liberty, the New Birth in Christ Jesus will have no meaning.

Some form of training for overseas service is important to everyone sent abroad whether it begins with reading a book, continues with two years of intensive language and area studies or involves Pax or I-W service in mission fields for summer or two year periods, or Junior years abroad, or summer institute studies in Mexico or Haiti. If we have some vision about which way the world is to move in the years ahead when the temporal power of the United States may fade, it is now high time to assert the Christian faith that will realize that vision. Widening the boundaries of our mind, cleansing our hearts of unfounded conclusions, and distinguishing in our spirit what is vital to our concept of life and what is superficial, these are the tasks of anyone going abroad to serve his church. This is what, somehow, we must ever strive to attain in our college.

But training in and of itself is not the only area of consideration for us today. There is also the function of service in performance of world missions. We not only wish to train our graduates for service; we want them to see the opportunities and then firmly to grasp them. I should like to illustrate what I mean by taking a specific case area, Africa, and a specific field of service, education, as an example.

It is necessary to paint the background of a situation in order to understand how the foreground solution will work. In this case our situation is the continent of Africa. The very immensity of this second largest continent in the world emphasizes our inability to adequately deal with it in the compass of a full lecture, much less in the given portion of this presentation. Suffice it to say that Africa is a continent with a unifying principle of the blowing winds of freedom, but with the fissiparous elements of dilemmas such as

- (i) the dilemma of the concept of democracy,
- (ii) the dilemma of the conflict of regional, national and tribal states,
- (iii) the dilemma of the crisis of multi-racial states,
- (iv) the dilemma of the continuation of economic viability,
- (v) the dilemma of the concern of international states or blocs.

Herein then briefly stated are the dilemmas. Is there any challenge to us here this afternoon growing out of them?

I do want to say here that we must take care not to fall into the error, as we have already been too apt to do, of writing off any given country

as lost to the West and going in orientation to the East, e.g., Sekou Toure and Guinea, and the expulsion of the Russian Ambassador for meddling. The reorientation of Ben Bella in recent days towards the West and the amazing contact with France for economic aid which is further proof that there is an inherent self-interest in practically all of the new African nations. While Communism per se is undoubtedly a very real problem with respect to the African scene and there is no doubt that there are home grown communist parties on the African continent, I do not believe at this point that any national African leader can be so categorized at least in the international sense. Africa has been under foreign domination too long to want it to happen again.

Again I feel that trying to concern ourselves with political matters in an overt way is inherently dangerous. Unless we take great care, we can establish a departure in sound international relationships which may rise up to haunt us tomorrow. It is for this reason that I view with disquietude recent developments in the Congo. But at this point I shall not go into that.

Where then does the real and pertinent challenge lie? Outside of the spiritual ministries to which I have always been committed, for one whose profession is education, the challenge of Africa is particularly keen: This is based on the fact that Africa itself considers expansion and reform of its educational institutions to be among its major needs, and Africa looks to us (as well as other places, of course) for major assistance in its educational progress.

Against the background of its dilemmas, for Africa independence is only the indispensable beginning. To move from poverty to prosperity is now the great goal. This requires rapid technological advance which depends in turn on the building up of adequate supplies of men and women who command essential technical skills. And it is only through education that this can be accomplished. Hence more and better education is a first priority. In terms of a South African correspondence institution, "Education is power." Power to rule oneself, power to advance, to achieve.

As Professor Bigelow of Columbia University so aptly has stated, "The educational thrust here may, perhaps, be called materialistic. But there is a parallel thrust to which the adjective spiritual might be applied. Africa, freed from Western leading strings, wants to rediscover, to recreate itself. It wants its education to be concerned with African history (African, *not* Colonial), African philosophy, African religion, African art—in short, African culture. African studies must be advanced side by side with technological studies."⁴

⁴This quotation as well as portions of the following material on Educational Service in Africa is adapted from an address by Professor Karl Bigelow of Teachers College, Columbia University, to the Council For Advancement of Small Colleges meeting at Atlantic City, January 14, 1963.

But how, by whom, at what pace, and at whose expense is this to be done?

Two significant conferences held in 1961 and 1962 give the answer to these problems. The 1961 meeting in Addis Ababa dealt with problems of African education generally. The 1962 meeting convened in September at Tananarive and focused its attention on higher education. Attending were leading figures—ministers and heads of universities—from most of Africa, representatives of colonial powers and such nations as the United States and the Soviet Union were also present. While their views received consideration, what was finally said was said by African leaders.

"The starting point was an estimate of prospective manpower needs: how many people with what kinds of specialized technical and professional skills will be required the next twenty years if national economic and social ambitions for that period are to be realized? From answers to these questions, inferences could be drawn as to educational developments essential if the manpower goals were to be achieved. The prime immediate need was seen to be a great increase in the provision of opportunities for education at the secondary level, with expansion at the higher level of only slightly less importance. Where primary schooling was already being provided for a large proportion of the children, it was considered that a relatively slow rate of further development should be planned for until a better balance with secondary and higher education had been achieved. At these levels scientific and technical training should receive major emphasis."⁵

Now expansion on the scale contemplated was recognized as most difficult, with no difficulty greater than that of staffing. How could the called-for large increase in the numbers of qualified teachers and professors be managed? Three stratagems were approved.

1. Most fundamental was that of increasing training opportunities for teachers within Africa. Developing the universities of Africa; and enlarging the number and size of training colleges of less than degree-granting status was seen to be necessary. However, building up the flow of teachers from these sources was bound to take considerable time.

2. Therefore it was felt also to be necessary to send Africans in relatively large numbers overseas to receive their preparation for teaching. Yet this procedure must not be permitted to have any slowing-down influence on the building up of domestic educational institutions. African universities and political leaders are distinctly worried lest the combination of young Africa's eagerness to enjoy the experience of study overseas, and the eagerness of overseas countries and educational institutions to be (as they think) helpful, may operate to drain away many of their best student prospects and reduce the support from foreign sources that the universities themselves will need if they are to develop rapidly and

⁵*Ibid.*

soundly. The probability is that the *proportion* of Africans pursuing undergraduate and graduate studies overseas will fall swiftly, but that the *actual numbers* will, during the next fifteen or twenty years, rise a good deal. What is essential is some rational, orderly, and mutually agreeable method of controlling the operation.

But whether prospective African teachers are prepared at home or abroad, there can not, for a long time, possibly be enough of them to meet all the staff needs of the rapidly growing African secondary schools and institutions of higher education.

3. The third stratagem, therefore, must be to attract large numbers of teachers from outside of Africa, "expatriate teachers" as they are customarily called. A major ambition of free Africa is, of course, to reduce her reliance on expatriate personnel, to man her own institutions with her own people. But so far as teachers, at any rate, are concerned progress towards that goal actually requires, during the next two or three decades, a large increase in the number of expatriates.

"But this will cost money and who will foot the bill? Africa is trying to obtain sizable funds from all areas for this and has 'an ingenious argument designed to encourage response to her efforts to obtain aid from such sources for use in educational development. Relying on theories recently set forth by certain American and European economists, she contends that investment in education can be expected to be human capital; the availability of its skilled products enhances personal productivity and prosperity; as a consequence government revenues increase and governments become able to take over larger and larger proportions (eventually all) of the costs of maintaining the educational apparatus. It follows that massive international aid to African education now and for another decade or so will be uniquely contributive to Africa's efforts to achieve national goals both of prosperity and of self-sufficiency. And the need for international aid will disappear.'"⁶

Maybe not all economists agree with this line of reasoning but some very influential ones do; and of course the argument is very appealing to educators.

This then means that as fast as funds are available in all of these countries, teachers and educational personnel will be called for in fantastic numbers. What is being done to meet this challenge and where may some of you fit into the challenge of this picture?

A goodly number of agencies are in the field supplying both funds and personnel for the educational challenge.

The Federal Government, operating directly through such channels as the Agency for International Development and the Peace Corps and indirectly through its contributions to the United Nations, Unesco, and other international agencies, have, of course, been the major source of funds. The great foundations—Carnegie, Ford, Rockefeller, and others have

Ibid.

been increasingly active. Voluntary agencies such as the African-American Institute and the Institute for International Education, often with Government or foundation support, have rapidly stepped up their African activities. And increasing numbers of American universities and colleges have come forward to help in the cause. Many, for example, acting independently or under such auspices as that of ASPAU (the African Scholarship Program of American Universities) have provided scholarships for African students. Others have mounted special training programs for Americans going to Africa as teachers, under Peace Corps or other auspices. And some have entered into contracts with A.I.D. to help develop particular educational institutions in Africa. Several agencies welcome help from alumni and undergraduates who consider seriously offering themselves as teachers for Africa. Note also the Peace Corps, the Teachers for East Africa Program (conducted by Teachers College, Columbia University), the Afro-Anglo-American Program (operated under the same auspices), and the Teachers for West Africa Program (which has its headquarters at Elizabethtown College in Elizabethtown, Pennsylvania) and the Teachers Abroad Program of MCC. These programs differ in certain ways and some are likely to appeal more to given candidates than others. All provide some degree of special training for teaching service in Africa, and some will accept able candidates who are as yet without professional preparation. All take care of placement in African schools on tolerable—and in some cases more than tolerable—financial terms. It should not be difficult for anyone here to inform himself respecting each of these programs and then in going to do a good turn not only to the children of Africa, but also to the American children whose lives would eventually be specially enriched because they were taught by teachers who had once served for a season as teachers abroad.

Now while the great majority of Africa's requests to America for secondary-school teachers have, to date, been filled, it cannot be asserted that the quality of the persons sent has always been as high as it ought to be. Our national goal should be to send only our best to Africa or any other area of similar service, and what I am urging is that you lend a hand in encouraging some of your best to come forward. What are needed are college graduates of outstanding intelligence, with a sense of service combined with one of adventure, capable of adapting flexibility and joyously to unfamiliar circumstances and peoples (with a sound collegiate preparation).

This is the greatest challenge to us in meeting the dilemmas of Africa and I am constrained to believe if we meet it in this way, the prospects of the morrow could be brighter even within the eschatological framework within which many of us operate in our spiritual ministries.

And what can be said of meeting the challenge for Africa is true of all international areas. And what can be said of meeting the challenge in educational demands is true of other professional areas of service such

as medicine (doctors and nurses), engineering, et al. We need to continue and enlarge our forthright encouragement of the Teachers Abroad Program of the MCC service possibilities for our professional graduates and of the professional needs in our regular world missions program, with the conviction that it will be largely through these ministries today that the world mission of the Great Commission to the Church will be accomplished most effectively. Herein lies our largest hope for any successful future this side of our Lord's return.

Hast Thou No Scar?

Hast thou no scar?
No hidden scar on foot, or side, or hand?
I hear thee sung as mighty in the land,
I hear them hail thy bright ascendant star
Hast thou no scar?

Hast thou no wound?
Yet was I wounded by the archers, spent,
Leaned me against a tree to die; and rent
By ravening beasts that compassed me, I swooned;
Hast thou no wound?

No wound? No scar?
Yet as the Master shall the servant be,
And pierced are the feet that follow me;
But thine are whole; can he have followed far
Who has not wound nor scar?

—Carmichael

THE MENNONITE CHURCH-WORLD DIALOGUE, YESTERDAY AND TODAY

By J. D. Graber*

Jesus prayed, in John 17, for the Church that is *in* the world. He prayed that it should be kept from the evil that is in the world. In this He gave expression to a most obvious and a fundamental fact: the Church is set in the midst of an incompatible environment, raised in a briar patch, as someone expressed it. The Church's relationship to the world, or to the world culture in the midst of which she lives, reminds one of a photo that is out of focus. The Church tries at times to come to terms with culture, and at times she tries to ignore, oppose, or otherwise deal with the problem. But it never quite remains in focus. That this is a problem no one can deny. The Church is *in* the world but not *of* it. It is this inherent tension that has existed from the beginning and which exists today. Niebuhr has expressed it well when he wrote in *Christ and Culture*:

In this situation it is helpful to remember that the question of Christianity and civilization is by no means a new one; that Christian perplexity in this area has been perennial, and that the problem has been an enduring one through all the Christian centuries. It is helpful also to recall that the repeated struggles of Christians with this problem have yielded no single Christian answer, but only a series of typical answers which together, for faith, represent phases of the strategy of the militant church in the world.

Dialogue or Conflict

Whether this relationship with her cultural milieu should be called a dialogue is a question. Sometimes it has indeed been a dialogue. More often it has been more in the nature of a conflict, an encounter, or a confrontation. Dialogue indicates that there is speaking and listening on both sides. Sometimes the Church has listened too much and perhaps at times too little. There must be rapport. If we accept the fact that the Church exists to evangelize the people out in the "world" then it is obvious that there must be a dialogue. No doubt the Church has at times tried to fulfill her purpose by preaching *at* the world. But most likely the world was not interested and so was not listening. For communication there has to be identification. But identification is danger-

*General Secretary, Mennonite Board of Missions and Charities, Elkhart, Indiana.

ous; it can easily lead to accommodation and then absorption. After identification has been achieved there may not any longer be left any message to deliver. If the Church listens too well in this dialogue she may become convinced by the world instead of being able to convince the world. So, in self-defense, she again withdrew into isolation. But then communication stopped. And so the process had to be begun all over again.

But, you may ask, "Why *should* the Church listen to the world? We have a message to deliver to the world and our message comes from God and His Word." Yes, this is correct. We do not get our message or our direction from the world, but we need to know what questions the men of the world are asking. What are their problems? How can we present Christian truth so that the men of the world will be interested enough to listen and so that what we say will be relevant to their problems and needs? The charge most commonly leveled at the Church today is that the Church and her message are not relevant to the present day culture. The Church does not meet any significant needs of men. Perhaps the Church has simply had encounter and not dialogue. If we would listen more, identify more fully and understand better the needs of men, perhaps our gospel would become more relevant.

Christ and Culture

In considering the relation of the Church to culture the definitive work is H. Richard Niebuhr's *Christ and Culture*. In this "superb piece of analytical writing" he has described five different types of relationship, or in terms of our subject, five different kinds of dialogue the Church has carried on historically, and still carries on, with the culture in the midst of which she lives. These are as follows:

1. Christ Against Culture
2. The Christ of Culture
3. Christ Above Culture
4. Christ and Culture in Paradox
5. Christ the Transformer of Culture

Niebuhr admits that these are merely general labels, that there is a great deal of shading off from one into the other, and also that no person or group holds any one position exclusively or with entire consistency. His conclusion rather seems to be that we need every type of dialogue for the differing views stabilize each other. It is when they challenge and instruct each other and hold one another in tension that the Church militant best finds her way. Quoting Niebuhr, he says:

Yet the radically Christian answer to the problem of culture needed to be given in the past, and doubtless needs to be given now. It must be given for its own sake, *and* because without it other Christian groups lose their balance. The relation of the authority of Jesus Christ to the authority of culture is such that every Christian

must often feel himself claimed by the Lord to reject the world and its kingdoms with their pluralism and temporalism, their makeshift compromises of many interests, their hypnotic obsession by the love of life and the fear of death. The movement of withdrawal and renunciation is a necessary element in every Christian life, even though it be followed by an equally necessary movement of responsible engagement in cultural tasks.

The early Church, as well as the sixteenth century Anabaptist Church, held mainly to the "Christ *against* Culture" view. This view was conditioned, if not actually created, by the severe persecution of both the early Church and early Anabaptist beginnings. The Church under severe circumstances develops what has been called "A theology of the catacombs." A relevant, and perhaps pertinent, question arises as to whether a Church, living in a culture that accepts her and welcomes her contribution to the political and social order, should strive to maintain the theology of the catacombs and a Christ against culture attitude, or whether she should modify her stance *vis-a-vis* the world and adjust her theology accordingly. In a discussion of the Mennonite Church-world dialogue,—yesterday and today, this question comes squarely into focus.

A Historical Survey

Let us now look at our subject in historical perspective, i.e., the "yesterday" aspects of the Mennonite Church world dialogue. For this historical survey I am indebted to John H. Yoder for this helpful comments and analysis and I can do no better than to quote him here rather extensively:

• I. *The Christ Against Culture Attitude of the Early Anabaptists:*

In original Anabaptism the Church was born in the midst of the world, among the most mobile and creative segments of urban population, and stayed there. Its dialogue with the world included from the side of the Church the following:

1. *A message of judgment*, condemning by name everything in the behavior of the world which was contrary to the teachings of the Bible. This included not only coarse sins such as drunkenness and adultery, but also legal and respectable offenses such as the oath, warfare, the death penalty and usury.
2. *A message of invitation*, calling men to faith and baptism signifying a radical break with the world (but not emigration from it).
3. *The implicit witness* of the life of the redeemed fellowship. It is the implicit that needs to be emphasized here. Here is already seen the beginning of what has become a standard Mennonite view, viz., that we bear witness by life and attitude more than by proclamation.
4. In contrast to this silent witness there existed also *a witness to worldly Christians*; the Anabaptists never tired of debating with the state church spokesmen about how they, as professed Christian be-

lievers, could justify infant baptism, the use of the sword, lending money at interest, and other such offenses.

From the side of the world the sole contribution to the dialogue was one of persecution.

II. *The position of the withdrawn minority.* This position was accepted by the Mennonites in and around Switzerland and Alsace in the latter part of the 16th century and has persisted among them until quite recently, carrying over as well among their American descendants. This position presupposes the continuing hostility of the world, expressed, if in active persecution, at least in a continuing refusal of the world to accept fully the existence of this dissenting group. Such a position on the part of the authorities has actually persisted in Switzerland and France until the last century. The message of the Church to the world has no explicit content either to condemn or to invite. There does remain something of the *implicit witness* of the moral and economic performance of the church, but even at this point, in the absence of a message of either condemnation or invitation addressed to the larger world, what the moral performance of the withdrawn congregation proves is that moral performance is irrelevant to the experience of the rest of the world, being neither a possibility nor a demand for other men living within the larger society. The "ecumenical" witness to worldly Christians is likewise missing.

III. *The withdrawn community accepting tolerance but continuing to be socially separate.* This position perhaps obtained in the Netherlands in the latter part of the 16th century; the most striking expression of it however were the colonies in Russia and the American cultural enclaves which maintain their separateness behind a linguistic or social barrier. This position differs from the earlier state by the absence of direct hostility on the part of the authorities and, internally, by the development of a culture of one's own which may reach a high level of economic prosperity and cultural advancement; witness the schools and hospitals of Russian Mennonitism. This stage is like the preceding stage in the absence of any witness, either of condemnation or of invitation, to the larger world. The relationship to other churches is often changed somewhat, in that a "denominational" attitude develops, assuming somehow that each group is right in its own place or its own way and that neither needs to be deeply exercised about the remaining differences. We see this as a very tolerant relationship between Mennonites and Pietists in many parts of Europe. With the passing of a sense of persecution the life of the Church becomes increasingly "worldly" and soon there will be a sense of need for some kind of revival and the constitution of a new "believers' church" within the larger complacent Mennonite community.

Seventeenth Century and Later

IV. *Accommodation into the larger culture.* This happened already in the 17th century in the Netherlands, moving over directly from stage

II. It happened sometime later in Germany, moving perhaps from stage III. In North America it began around the turn of the century. It had two quite distinct dimensions, just as in an earlier day the Anabaptists were at the same time persecuted by the state and in conversation with the leaders of the state church. One of the dimensions of this accommodation was the discovery of real evangelical vitality in Anglo-Saxon Christendom outside the Mennonite world, from which came the forces leading to the "great awakening": Moody, foreign missions, Sunday schools. On the other hand, there was the gradual involvement in American intellectual and economic life, symbolized by the younger generation's beginning to go to colleges and universities, which by the nature of the case were not church-controlled. The fact that this change took place much more rapidly than it had in the Netherlands called forth a reaction in the late teens and early 1920's which by and large was triumphant within the Old Mennonitism, perhaps less so in some other circles. The effect of this reaction was to lead to a "sifting process" by virtue of which certain of the "imports" from American evangelicalism were retained, but a new defensive strategy was adopted with regard to American cultural liberalism.

V. This led to the creation of a new phenomenon, a new combination of the separate church (III above) and the missionary church (I above) there was on the one hand the very strong conviction that it was both necessary and possible to create a distinctive Christian community culture, which would probably be predominantly rural,¹ in which certain items from the larger culture could be accepted (the automobile, English literature, social services) and certain other items could be effectively excluded (militarism, moving pictures, instrumental music in worship). The Mennonite subculture is not completely closed off (III above) nor is it completely open (IV above); it is rather discriminating in dialogue with the larger world.

1. There is a message of condemnation, although it does not identify as sins all the same offenses to which the Anabaptists spoke.
2. There is a message of invitation, differing however somewhat from that of the Anabaptists in that accepting renewal also means the acceptance of some of the particular marks of the cultural tradition.

¹In the discussion period following this presentation it was pointed out that although we place less emphasis now on the *rural* dimension of our cultural pattern, we still see the significance of community. Christianity, while based on an individual acceptance of Christ, is still much more than a mere individualism. Our mission is much more than "saving souls." Until vigorous community is achieved in a true church our task is incomplete. The individual Christian needs the fellowship, aid and challenge of the community to enable him to live and work in the world and there maintain commendable Christian standards of both life and performance against the pressures of the unbelieving world or the sub-Christian standards of popular "churchianity." How to develop and maintain this essential sense of community as the Mennonite Church spreads to urban and industrial centers poses a very difficult problem but one that we must keep in the forefront of our concerns.

3. There is the implicit testimony of the life of the church, not only, as before, in the moral lives of its members but also in specific works of love meeting needs in the larger community.
4. There is little conversation with other Christian groups, since it is not quite clear whether their position should be thought of as essentially worldly (I) or as equally valid with our own (III).

The Dialogue Today

This, then, represents pretty largely the "yesterday" aspect of our subject—both the remote and the recent historical. We need now to draw conclusions about our present-day situation. There is nothing more true about the Mennonite Church today than to say that it is undergoing a rapid change in its attitude toward, or, in terms of our subject, its dialogue with the world. The following are some of the characteristics of our present-day attitude:

1. An ever increasing sense of mission to the world.
2. A deepening sense of the need for expressing the love of Christ in self-giving service.
3. A searching of heart under the impact of Ecumenical Movement.
4. An increasing anthropological awareness that does not demand uniformity in external pattern or in Christian expression as the gospel moves across cultural lines at home and abroad.
5. An awareness that in the church-world dialogue an extensive accommodation to the world pattern is being made on many fronts and a consequent sense of frustration at a loss of prophetic initiative in dealing with the problem of the church-world conflict.

Let us now look at each of these characteristics in turn:

Sense of Mission

Although the sense of mission to the world began a hundred years ago in the opening of mission work in Indonesia by the Mennonite Church of the Netherlands, and through *individual* voices in our American Mennonite families, it was not until the dawn of the 20th century that the mission movement really began to gain momentum in our churches. We were thus fifty to seventy-five years behind most of the larger denominations who had initiated and carried forward what has become known as "The Great Missionary Century," roughly the 19th century, but more specifically from about 1840 to 1940.

So rapidly do these changes take place that young people today find it hard to imagine that the Church was not always missionary minded. They do not realize that many people opposed missions at the turn of the century and, in some quarters, for several decades after that. The theological defense was that the Great Commission was given to the Apostles and they carried it out and it is therefore not binding on the post Apostolic Church. I used to think this was just another "peculiar" Mennonite or Amish view until I discovered from reading history that this view has "respectable" theological backing. Dr. Charles E. Ranson in his book, *That the World May Know*, says in this connection:

The prevailing view with regard to foreign missions at the beginning of the Protestant era was that the command to preach the Gospel to all nations was given only to the original apostles and expired with them. This view was to persist within Protestantism for three centuries and more.

There was also a practical reason for this hesitancy to engage in mission work. It was felt, and with good reason, that mission activity will change the Church. If change was drift and if this was to be avoided at all cost, then missions were dangerous. As long as the Church kept herself in cultural isolation as a withdrawn community she could control the patterns of cultural expression. As long as the Church did not throw herself open to the criticism of the world she felt secure in her isolation and in the cultural equilibrium which she had achieved.

But once you begin to export the gospel, and particularly your own pattern and expression of the gospel, you call into question all you believe and all you do. You are forced, for the first time perhaps, to justify the biblical basis of what you do and believe, and the relevance to the needs of men of what you preach. This is a most disturbing experience but I believe the Mennonite Church today has concluded that we have no "sacred cows." Everything we believe, do and teach must be brought under the fierce light of open criticism. If it is not true, not biblical, not relevant, and not spiritually significant there is no value in keeping it. This is the price we pay for being engaged seriously in the mission business.

In speaking of this encounter of the Gospel with ethnic religions, Dr. Hendrick Kraemer in *World Cultures and World Religions* says,

The meeting, the more tangible it becomes, contains inevitably many hazards, but in these hazards the opportunity arises for a salutary testing of the reality and substance of the Christian faith. The main response, however, to this dialogue is not the *thinking* but the *being* of the Church. To *be* a true Church, that is to say a Christ-centered, Christ-inspired, Christ-obeying community in word and deed, in solidarity with the world serving everybody without discrimination, is the only answer and authentication to be given in the present and the future, both full of challenges.

I believe the Mennonite Church today has clearly decided to *be* a true New Testament Church and to accept the missionary challenge. To be true to the Gospel, and particularly to the missionary imperative of the Gospel, is more important than the preservation of cultural patterns, however painful and emotionally disturbing the loss of time honored so-called values may be. This is especially true in light of the fact that the Church is no longer isolated from the present-day culture in any case. If we make vast adaptations and accommodations to our surrounding culture in nearly every aspect of our everyday life, there remains little justification for any merely symbolic separation or peculiarity unless it can be openly demonstrated to have relevance in the context of

gospel proclaiming and church extension. Dr. Franklin H. Littell, in *The Anabaptist View of the Church*, has expressed the core of the matter well when he wrote:

When we survey both historically and dogmatically the ways of 'nestling back into the world,' we are forced to the conclusion that cultural enclaves which have lost their missionary passion and sense of a new world to come are hardly more true to original Anabaptism than those who have acclimated themselves to commerce and warring.

It is obvious that in the matter of missions we have entered into vigorous dialogue with the world.

Love In Action

Human suffering and human need have also been speaking loudly to the Mennonite Church in recent years. When we compare our voluntary service programs of today with its involvement of hundreds of our young people; when we assess our worldwide relief and rehabilitation activities; when we take note of our burgeoning institutionalism to serve needy and suffering people; when we observe that Mennonite young people have been choosing service professions, e.g., teaching, medicine, nursing, social service, etc., rather than business, law, or administration and such professions—we get an overwhelming sense of the centrality that the service concept holds in our church. When we recall that all of this has happened since the turn of the century and most of it since World War II, we begin to understand the vastness of the change in church-world dialogue that has taken place in recent decades in this area of our church life.

The world is not interested in our theoretical arguments. It wants to know whether there is reality in our faith and whether our profession of love is sincere. In this dialogue we have learned anew that faith without works is dead; that the only way to prove love is through loving deeds; that the only way to love Christ is by loving men in need. We are becoming overwhelmed by the inescapable truth that as a Church in a community we need not merely to be good but to be good for something; to be doing what Jesus would do if He were in that community or town, because *He is there, in His Church*.

The Ecumenical Movement

The Ecumenical Movement has made us re-evaluate our denominational differences. It is again the church-world dialogue that has sensitized our consciences on this point. When we were not in dialogue with the world we were quite content to be "*Die Stille im Lande*." Why could we not be left alone to worship God "according to the dictates of our own consciences"? When our ears were deaf to the utter spiritual bankruptcy of the world and the godlessness of our surrounding culture we could be comfortably unconcerned in our denominational isolation. One

of our Dutch Mennonite brethren who visited Mennonite churches in the USA and Canada in 1921 told me he had to tell the various groups of Mennonites in this country about each other; that we were almost totally unaware of each other and, of course, blissfully unaware and ignorant of other denominations as well. It simply did not occur to us that there was any incongruity in this divided aloofness. The idea that division may be a sin had also not yet occurred to us.

But the agonizing cries of a world in need has shattered our complacency. It is the sense of mission again that has made us critical of our earlier accepted position. In trying to present the Gospel to a needy world we became conscious of our weak position in a Christianity that is so splintered and divided. We said that our denominations are mere families in the household of God, and that we are actually all one in Christ. But this is not a satisfying answer to the outside world. To them we still look hopelessly divided, and, what is worse, are often seen attacking one another. We hear such expressions as, "The scandal of our dividedness," and we are forced to ask, "Why are we divided?" Granted that there may have been historical reasons for our divisions, are these reasons still valid in the light of the Gospel and in the face of our desperate world need?

Certainly cooperation is the first step toward unity. The church-world dialogue has led us as a Mennonite family into many cooperative projects. We would likely be able to identify fifteen or more such projects which we are doing cooperatively today. But ecumenicists tell us that cooperation is not enough; there must be a deeper unity. Our vested interests have to be made expendable. I once argued that cooperation and mutual respect one for another was all that is necessary to achieve the unity Christ prayed for. But my friend challenged me by asking whether I was open to being led on to union with other churches provided the Holy Spirit continued to lead that way or whether I had dug in my heels, as it were, saying I would welcome cooperation and mutual respect but would oppose union. This is a searching question. We grant that unity in Christ is the central fact and that organizational union is secondary, and that our denominations are mere families in God's household, but the lost of the world challenge us to be prepared to go beyond this mere beginning toward union.

Variety In Cultural Expression

As long as our Mennonite churches developed and remained within a single cultural context there was danger of confusing long established practices with the absolutes of the Gospel. But again the world-church dialogue brought on by a sense of mission to the world has made us re-evaluate what we may have thought to be absolutes. When the Gospel was taken into a culture vastly different from our own *Eurica* (Europe-America) culture we learned that to become a Christian and to become Europeanized or Americanized was not the same thing. We began to see

that our concept of the Gospel was far too much confused with our western cultural patterns. For this view we also had authoritative confirmation. Ernst Troeltsch, quoted by Niebuhr in *Christ and Culture*, "believes that Christianity and Western culture are so inextricably intertwined that a Christian can say little about his faith to members of other civilizations, and the latter in turn cannot encounter Christ save as a member of the Western world."

We have learned that this is not so. Niebuhr, of course, also refutes this statement. We see that we are to *plant* the Church in the various world cultures, either across the tracks or across the seas, and permit the Spirit of God to give life and to direct the expression of that life in ways that are meaningful and relevant to that culture even if this is considerably different from our own time honored expressions and patterns. Christ belongs to all people and He is at home in all cultures. We have far too much Westernized Him.

There is, however, the same danger that He may become Easternized or Africanized. One is as wrong as the other. But our own American Mennonite problem is to unwind the graveclothes of our European-American culture that we have bound about Him and set Him free to give life and salvation to the *world*. We must learn anew what it means to trust the Holy Spirit to lead the Church in diverse cultures where and as He will, whether it agrees with our preconceived ideas or not.

Loss of Prophetic Voice

A final word on the dangers of accommodation and a loss of our prophetic voice. Our different Mennonite families have gone and continue to go through these various phases at different times. Most of us have had our periods or areas of accommodation. The Church has reacted against these attempts to remove the scandal of the cross. We Anabaptists are dyed-in-the-wool "Christ against Culture" believers. We know we must listen to the world but we dare not be convinced by the world. Yet the temptation is ever with us. Our culture not only accepts us, but usually even appreciates and honors us. With the tension removed we are in grave danger of losing our temper. We lose our prophetic calling.

We raised the question in the beginning of whether now since we live in a society that accepts us we need to strive to maintain a theology of the catacombs, why not accommodate, or, rather accept a "Christ in Culture," "Christ The Transformer of Culture" view? Something can certainly be said for this suggestion, and certainly the early Anabaptist application of the "Christ against Culture" view becomes altered in our present situation.

Yet the conviction persists that while we are *in* the world we are decidedly not *of* the world. We of the believing minority in the midst of an adulterous and sinful generation have a message to deliver *to* the world.

We are still prophets among a world-adjusted churchianity and evangelists to a lost humanity. We listen only to learn the nature and extent of the world's problem and in order that our voice can be the more intelligently heard but we as individuals and as a Church remain clearly in the position of prophets and ambassadors saying, "We beseech you in Christ's stead, be ye reconciled to God."

CHRISTIAN VOCATION IN THE LIGHT OF WORLD NEEDS

*By Robert S. Kreider**

This will not be a statement of a theology of vocation, nor a statement of philosophy of vocation. I shall also forgo an attempt to delineate the pathology of the world—the world's needs. This paper simply purposes to be a series of reflections on Christian vocation against the backdrop of the tragic and wonderful moment in history in which God has placed us.

As a Mennonite brotherhood we enter this period of history more abundantly supplied than ever before with the professional, technical, creative gifts the world needs. And yet there is a mood of hesitation in our brotherhood which leads us to play it safe—not to live dangerously, to shy away from the hazardous vocations—the ministry, administration, public service—vocations which are lonely pursuits, where one can be hurt badly in line of duty, where one works openly exposed to the eyes of one's critics.

Increasingly our people are entering the professions. I would invite us to focus attention for the moment on this form of expression of Christian vocation.

Without seeking to be systematic in this presentation, there would seem to be in this era of increasing professionalization of life various forces operating in the professions which can divert us from our highest calling. As were the temptations to Jesus, each of these forces seems on first view eminently worthy.

First, there is the mystique of a professional discipline. A special language. Only a few can speak that language. So few with whom one can really talk about the great issues of life—that is, the issues of one's discipline. The idolatry of protesting that "one must be true to one's discipline"—as though there is special sanctity to this discipline—a kind of ecclesiastical order with patron saints hovering over the faithful monks of the order.

This ethnocentrism of the discipline leads to a second characteristic: The mystique of the university. It is the only community where there are a sufficient number of persons with whom one can converse; the

*Dean and Professor of History, Bluffton College.

only community where there are really significant things being done; the only place where one can specialize; the excitement of research being carried on on the frontiers of knowledge; the counsel from all sides—from colleagues and professors—repeats the theme that only here at the university can you achieve professional fulfillment; the mystique of a university.

Third, and related to the above, is the cult of learning for the sake of learning. One prefers the professional life of the seeker, the eternally uncommitted—a lifetime of unresolved ambiguity, a lifetime of animated suspension.

Fourth, there is the cult of security—a shying away from vocations involving risk which call one to lose himself. There are these concerns for a parcel of land, a yoke of oxen, and a young bride which keep us from responding: "I'll go where you want me to go, dear Lord. . . ."

Fifth, there is the mystique of organization. As in Dostoyevsky's account of the Grand Inquisitor people do not want freedom but a new authority. We find security in organizational complexity, in the world of bureaucracy—forms to be filled out, permission to be secured and granted, channels to be followed, budgets to be spent, responsibility to be referred up and up the line. The womb of organization is confining but it is secure.

Sixth, there is the mystique of power-centers. The desire to be at those places where great decisions are made, where great minds are at work. This means New York, Washington, Harvard, and, perhaps, Chicago. Only there can one really be relevant. And one must worship the Great God Relevancy. Therefore, as in the tradition of the 17th and 18th century Jesuits, one must maneuver one's way into the power centers to be relevant, to really count.

When one pits against this new professionalism the Christian conception of vocation in a world of need a wholly different orchestration of values comes into one's senses. The motifs found in the Scriptures are many, including the following:

First, there is the motif of call. The Christian is called to a life of obedience. There is but one vocation common to all Christians: to become the children of God and to live as such. The Christian does not so much choose as he is chosen. To be called and to be a Christian are one. God saves us and calls us with a holy calling.

There is the response of obedience. "Here am I, send me." "Speak, for Thy servant heareth." This is the servant motif—yielding, serving, identifying, sensing, listening, responding. Greatness is to be as a servant.

There is the motif of gift . . . "not to neglect the gift you have" . . . to "rekindle the gift" . . . "As each has received a gift, employ it for one another." Vocation is from God and calls for faithful stewardship of the gift. This means that the Christian needs to cultivate the gifts given him, to prepare thoroughly, rigorously. One is grieved that some

of those preparing for church vocations are indolent and slovenly in the cultivation of their gifts. A Christian student ought to be known for his academic thoroughness and stewardship.

There is the motif of urgency. "The day is far spent." "This is the day of the Lord." "Lift up your eyes, and look on the fields; for they are white already to harvest," (John 4:35). There can be no tarrying in performing our vocation in this world falling apart.

There is the motif of expectancy. That God will gather up our inadequacy, use our dull, tarnished instruments to affect His purposes. "Our sufficiency is of God."

There is the motif of mobility. "Go ye therefore." Living loose in the world. Travelling light. Where He sends me, I will go.

There is the motif of courage—living beyond fear. William Douglas in his book, *Of Men and Mountains*, writes "When man knows how to live dangerously, he is not afraid to die. When he is not afraid to die, he is, strangely, free to live. When he is free to live, he can become bold, courageous, reliant." (p. 327). William Douglas drew strength from the words of his father who died prematurely while William was yet a boy. He recalls his father saying, "If I die it will be glory. If I live, it will be grace." This living beyond fear is that of which Paul speaks in the eighth chapter of Romans: "Who shall separate us from the love of Christ?" . . . "Nay, in all these things we are more than conquerors through him that loved us."

There is the motif of compassion. "And Jesus saw the multitude and had compassion." A shallow compassion can lead to despair. I am attracted to an editorial in the *Saturday Review* by Norman Cousins, who speaks perhaps as a humanist, but his concerns could just as well spring from a scriptural soil:

"Compassion is not quantitative. Certainly it is true that behind every man whose entire being cries out for help there may be a million or more equally entitled to attention. But this is the poorest of all reasons for not helping a single man. Where, then, does one begin or stop? You begin with the first man who puts his life in your hands and you continue so long as you are able to continue, so long as you are capable of personal mobilization. How to choose? How to determine which one of a million men surrounding you is more deserving than the rest? Do not concern yourself in such speculations. You will never know; you will never need to know. Reach out and take hold of the one who happens to be nearest. If you are never able to help or save another, at least you will have saved one. Many people stroll through an entire lifetime without doing even this. To help put meaning into a single life may not produce universal regeneration, but it happens to represent the basic form of energy in a society. It also is the best of individual responsibility." (*Saturday Review*, March 25, 1961, p. 32)

There is the motif of renewal. The Christian in his vocation constantly struggles against the downward drag of weariness, discouragement.

ment, conventionality, complacency, dissipation and dilution of energies. Long before Arnold Toynbee articulated the principle of "withdrawal and return," the scriptures recorded man's need for the desert, for retreat experiences for renewal of mind and spirit. As one speaks of the half-life of carbon compounds, one may observe the half life of education. In this era of exploding knowledge the half-life of an education follows a continually diminishing curve. Perhaps half of an engineer's knowledge is obsolescent five years after acquiring the degree. This suggests that Christian education should be increasingly concerned about providing renewal experiences for its graduates.

Finally, there is the motif that vocation stems from one's role as a brother in the community of Christ. Vocational choice in the Christian context is not an atomistic, individualistic decision. It is a brotherhood decision. Vocation is a subject for common consultation, prayer, and yieldedness.

To those who are responsive to these motifs—the call, obedience, gift, stewardship, urgency, expectancy, one is drawn inescapably toward an involvement in world need and a vocational witness. This prompts me to share a series of experiences of the church at work in overseas areas—of Christians grappling with world needs.

The Christian goes forth into a world of need in company—not alone. He is a part of a witnessing fellowship where each one's vocation is fused by the Holy Spirit into a united witness.

I am grateful that increasingly our seventeen varieties of Mennonites are making a united witness overseas. In Africa as I visited almost all the Mennonite and Brethren in Christ mission programs, I made a simple discovery. These were not *their* programs to be distinguished from *our* program in the Congo. All of these were *our* mission programs. Wilbert and Rhoda Lind in Somalia, Chester Wenger in Ethiopia, Mahlon Hess in Tanganyika, David Climenhaga in Southern Rhodesia, John Kliever in the Congo, Edwin Weaver in Nigeria—none of these members of *my* conference, yet I was their brother and they were my brethren in the mission of the church in Africa. There on the frontier of witness one senses with Ruth: "Thy people shall be my people" (Ruth 1:16).

When the Lancaster (Pa.) County missionary, Merlin Grove, was stabbed to death by a Muslim fanatic in Mogadischu, Somalia, last July 16—I felt as though we had lost *our* missionary. Less than a month later in Kitchener the several Mennonite mission boards and the Mennonite Central Committee met to discuss how we might increase our witness to Muslims. Attending that meeting were the parents of Merlin Grove! Two weeks before they had lost a son, but there they were seeking with others God's leading as to how we might carry on—how we might leap across the barrier of hostility to bring Christ to the Muslim, even that assassin.

The disciple is led of the Spirit to seek out those places in the world where needs are acute. I think of Dr. Ralph Ewert and Dr. John Zook

seeing 200 to 300 patients that day at Nyanga in the Congo, or Dr. Grasse serving as the only doctor in an area of 90,000 people in Eastern Nigeria, or Samuel Stover the only doctor for one quarter million on Timor.

A pediatrician at Albert Schweitzer Hospital in Haiti told me at the end of his first day in the hospital, "I have seen more pathology in this one day than during all my eight years of practice in Rockford, Illinois."

I think of a Quaker, Walter Martin, going down into the shanty-town section of Nairobi, Kenya, to live there and to bring the Christian presence among the milling, restless, detribalized Africans who pile up in the city.

I think of Mahlon Hess going to Dar es Salaam on the Tanganyikan coast to open a gospel ministry in that rapidly growing urban area.

The Spirit leads the brotherhood into fresh, new forms of Christian vocation. I am grateful for the ambassadors of reconciliation whose services have been available to the church through the Peace Section of the Mennonite Central Committee—Edgar Metzler in Akron, Vincent Harding in Atlanta, Elmer Neufeld in the Congo, William Keeney in the Netherlands, Ferd Ediger in Japan, and Paul Peachey in Washington. These men have remarkable gifts. Their services have been placed in our hands for a ministry of reconciliation.

These men encourage Christians to sit down together to discuss what the Scriptures have to say concerning the peace of Christ. After 400 years a series of discussions in Europe have reopened a dialogue among Anabaptist, Lutheran, and Calvinist theologians—a dialogue which was essentially halted for centuries.

Harold S. Bender and Douglas Steere were instrumental last year in bringing together in Prague twelve Protestant churchmen from the United States and fifteen churchmen from Europe (six from Germany, six from Prague, one from Budapest, one from Poland, one from Moscow) to break down the "middle wall of partition" which divided them. It took the intercessory labors and prayers of a Quaker and a Mennonite to bring the mighty theologians of East and West together.

The Spirit leads us to witness and serve where there are perils. I am grateful that our people have left their relatively tranquil communities to minister where the going is tough. Our people serve all along the perimeter of the communist world: Austria, Greece, Pakistan, Nepal, Thailand, Vietnam, Hong Kong, Formosa, Korea, and near the wall in Berlin.

This involves risk and insecurity. Daniel Gerber is today in communist guerilla hands in Vietnam. He risked to serve Christ in the no-man's land which blankets so much of southeast Asia. It is right that our brotherhood witnesses and serves where East meets West. Our Lord said: "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from evil" (John 17:15).

Our people have been called to serve in other areas of conflict: in Jordan where the ancient hostilities of Jew and Arab have not been reconciled; in Algeria where a seven year war has left the country in

shambles; in the Congo where inexperience, tribalism and extremism have left in their wake a badly eroded public order; in Indonesia where Communism is making a bid for general acceptance; in Birmingham, Alabama.

The Spirit can use our modest gifts—our five loaves and our two fishes—to affect His purposes. A servant of Christ in a small brotherhood often can carry out missions of mercy denied to larger bodies. A high official in the United States embassy in Leopoldville told me that in his book, the greatest American in the Congo is a Mennonite missionary, Archie Graber. Graber, as a modern Moses, has led some 32,000 Baluba tribesmen out of the refugee camps—virtual prisons—in Katanga Province to new homes in South Kasai.

Who are the great ones of Africa? The great ones, the really influential ones in the history of the Congo may be ones like Archie Graber, his fellow missionaries, African colleagues, and Paxmen.

Before my trip to Africa I conferred with Dr. George Carpenter, leading missionary statesman. I wanted his counsel for our Teachers Abroad Program. He urged us to place teachers in Nyasaland. Why? Because it borders on potentially explosive regions. He wanted our workers to be poised for service on the spots where there may be trouble. He said he had profound appreciation for what Mennonites can do in emergency situations. He spoke of the Congo and the work of the Congo Protestant Relief Agency and Operation Doctor. He said that what Orie Miller and his colleagues were able to do in bringing together the churches and missions of the Congo in a crash program for relief and refugee work no one else could have done. Without this Christian ministry in this period of tribal violence the story of the Congo might have been quite different—and much more tragic.

I am grateful for the readiness of our people to volunteer in abundant numbers for overseas service. Jacob Duerksen told the Mennonite World Conference last year that fifty-five young Paraguayan Mennonites are in voluntary service. This young church has a vigorous witness in South America.

Last fall twenty-two teachers went to Africa in the Teachers Abroad Program to teach in mission and church-related secondary schools of Africa. This program deals with the continent's most urgent need: education. Here many young people were ready to use their professional gifts to undergird the church in Africa.

I have observed with appreciation how short-term workers—although not career missionaries—seek out and identify themselves with the nearest mission. An official of the World Council of Churches told me that Mennonites have made two decisive contributions to all churches: first, the great number of Mennonite volunteers for service, and, second, their readiness to do the most humble tasks without credit. This is witnessing to the world through servanthood.

Again we return to the theme of Christian vocation in the context of the search for the unity of the church. I am grateful for the unity of the

churches which our workers overseas seek and cultivate. This is one of my moving impressions of Africa. Wherever I traveled I found that Mennonite missionaries and workers had good rapport with the whole spectrum of Protestantism—from the staid, established churches of the right to the separatist faith missions of the left.

The night I arrived in Nairobi, Kenya, I was guest in an African Inland Mission home. There awaiting us was an invitation to have tea with the Anglican bishop of Tanganyika. Many Mennonites in Africa have a unique gift in their ability to cultivate loving relationships with all these brethren. For the most part this is a natural, spontaneous, uncalculated relationship. As a result we have received invitations to place teachers in the schools of Anglicans and faith missions, Quakers and Scotch Presbyterians, Methodists and Southern Baptists.

There is a calling for bridge-building even in the Christian church. A leader in Christian literacy work told me that he appreciates having our people in this work because they are a catalytic agent for bringing the more liberal and the more fundamentalist churches together in a common task. And so it is. In Leopoldville at LECO, the Protestant publishing center for the Congo, several Mennonite missionaries are in key positions.

With Mennonites recognized as an evangelical world-minded brotherhood, I have sensed cordial entree in my contacts this past year with officials of such allegedly diverse groups as the World Council of Churches, the National Association of Evangelicals, faith missions, the National Council of Churches, and many more. I think of one of our missionary couples in Africa who came to their heavily churchd region three years ago and found discord and frigid relationships among the missionaries of the several groups. They have begun to visit each cluster of missionaries in their region to seek Christian fellowship. There is now a new spirit in this area. This is the unity, I am confident, which Christ prayed for in His high priestly prayer.

Last summer Norman Wingert and wife, a Brethren in Christ couple, flew to Usumbura, the capital of the tiny new country of Burundi. There they supervise for the Mennonite Central Committee a refugee and relief program. The remarkable thing about this new ministry of service is that the Wingerts are being jointly supported by Church World Service of the National Council of Churches and the World Relief Commission of the National Association of Evangelicals. This is bridge-building in world mission and witness.

The Spirit leads us to engage in dialogue. I am grateful that through the world ministries of relief and missions we are called into conversation with those of radically different cultures—religions, ideologies, cultures which present no challenge or threat to us in Bluffton, Harrisonburg, or Winnipeg. In the Congo it is animism. In Greece, Eastern Orthodoxy. In Jordan and Algeria, Islam. In Berlin, Vietnam, and Hong Kong—Communism.

Our brotherhood is the richer for the struggle to communicate the Gospel in word and living presence in these settings. At the Bethlehem (Pa.) triennial meeting of the General Conference last summer the Conference approved a statement on Communism and anti-Communism. When J. J. Thiessen, Peter Dyck, and Jacob Penner and others of Russian Mennonite background spoke the conviction came to me that there are few denominations in America with a greater right than our brotherhood to speak on these issues—out of heart-rending encounter of many of our brethren with Communist tyranny and as our servants minister in the borderlands of the Communist world. I shall never forget J. J. Thiessen's testimony at the end of that day's discussion. He, who had lost members of his own family in the Soviet Union, declared that love, not hate, be the controlling motif of our relationship to those in the Communist sphere.

One illustration lingers in my mind from Addis Ababa. In the center of this capital city of Ethiopia—as in New York where Forty-Second Street meets Broadway—is a Christian bookstore: the Menno Book Store. One hundred yards down the street is the Soviet information center and a hundred yards beyond, the United States information center. I visited all three and counted heads. All three were well patronized but actually that day the Menno Book Store had the most patrons. Here were the great options open to the new Africa today: the Marxist, the humanist, the Christian. (To make the story perfect there should have been on that street a Muslim information center.) I am thankful for a creative church which dares to compete for the faith at the great intersections of the world.

These have been a series of reflections on the experience of our brotherhood in the use of vocational gifts in a disturbed and distracted world. As our people are moving from a rural, parochial mode of life to a more complex life at the great intersections of the world, we need to be emancipated from the conventional vocational values. We need to review life as a gift of God and vocation as a grateful response to the life in Christ which God has given us. This thrusts us into a world of need—whether it be in South Chicago or Dar es Salaam, Atlanta or Algeria. To this day God has called us.

WORLD MISSIONS IN THE NINETEEN SIXTIES

*By Orlando A. Waltner**

A study of recent volumes of the *International Review of Missions* will show that for some 40 years past there have been misgivings in missionary circles, that all is not well with the missionary enterprise. As far back as 1912 and 13 when the floodtide of missionary enthusiasm seemed to be at its height we find missionary writers lamenting "the cooling of missionary interest" and "the oppressive sense of failure." In 1934 an American observer's opinion was that "missions are marking time if not in retreat."

In 1939 Rev. H. Riggs, secretary of the Near East Missionary Council, lamented the devastating fact that on the whole church members are losing faith in the missionary enterprise. A somber view was taken by Canon McLeod Campbell, missionary secretary of the Church Assembly of the Church of England. He is of the opinion that there is a growing appreciation for missions today but he thinks that this is due more to admiration of their social and humanitarian work than to agreement with their aims in the field of evangelism. In 1948, Dr. Max Warren, the general secretary of the Church Missionary Society, admitted that "to speak of the triumphant progress of the gospel" is simply not true today and suggested that the church may be likened more aptly to a "distant movement operating in enemy territory than to an advancing army." In any case whether we lean toward an optimistic or a pessimistic estimate, certain facts are clear; first, that the missionary cause has not yet won the support of the church as a whole in any land. Everywhere it depends upon the support of a relatively small minority of devoted church people. Secondly, that the present rate of conversion to Christianity, large though it is in some parts of the world, is not nearly sufficient to keep pace with the total increase in the world's population.

In considering the subject, "Christian Missions in the Sixties," discernment of the time in which we are cast is necessary. And discernment can be exercised in two directions, first in terms of historical perspective and second, in terms of apocalyptic significance.

Historical events reveal a mounting struggle among peoples to find security, equality and meaning in life. This struggle is not without

*Executive Secretary, General Conference Mennonite Church.

tension, hatred, and bloodshed. History is not a placid movement of life moving to a higher level of culture. An intense struggle is in process to determine the kind of person who is to inherit and give form to tomorrow's world. On God's clock where do the hands stand at this moment and what does God's Word suggest about the time in which we live?

Dr. John MacKay speaks of this time as one of God's springtimes—one of His terrible springtimes¹ like the one which the prophet Jeremiah saw in his youth on the Judean plateau near his home in Anathoth. Gazing at a spray of wild almond, the first shrub in the land of Judah to show signs of life at winter's close, the young prophet became vividly aware of God's quiet awakeness. But he saw something else also. In the background, he saw a boiling cauldron set on glowing embers that were fanned by a northern breeze. The sizzling pot was a symbol of an approaching attack from Israel's enemies in the North country. But this is the important thing: The green spray, the symbol of divine mercy, and the fuming vessel, the symbol of divine judgment were equally a part of God's springtime awakeness.

We cannot escape the fact that in this time when world missions have unparalleled opportunities, there are at the same time formidable powers bent on limiting or even destroying the movement of Christian mission.

Recognizing the crisis of the time, numerous mission boards and societies have outlined strategic plans and programs for a more relevant and effective evangelism. Programs of strategy have a role in world missions of the 1960's. However, it appears that more important than neat strategies is the embracing of proper attitudes and beliefs through which evangelism becomes a natural experience. Therefore, in this paper, the emphasis is not on programs,—rather the concern lies with doctrines and attitudes which need to underline mission outreach in the 1960's. I. Theology of Missionary Motivation.

Missionary motivation looms large in determining program structures, missionary recruitment and general promotional appeals in support of mission outreach. It is not often that theology of motivation is considered or examined. Existing concepts of motivation tend to be reconfirmed rather than critically studied. Reasons for missions are "well-known" and so we continue mission work—often perhaps on less than adequate or real biblical basis.

Missionary motives can be summarized in two broad categories, non-theological and theological.

Among non-theological motives are:

A. Political—A communication of the SPCK in 1772 reads, "It is with particular pleasure that we lay before the public any accounts of the success of our attempts to spread the gospel among the heathen in

¹John MacKay, "The Christian Mission at This Hour," in *Theology Today*, p. 16, April, 1958.

America as nothing can tend more to secure our colonies in that part of the world from the ravages and desolation of Indian wars."

B. Humanitarian and Cultural—William Carey's *Enquiry* contains the following about "the uncivilized state of the heathen."

"Can we hear that they are without the gospel, without government, without laws, and without arts and sciences, and not exert ourselves to introduce amongst them the sentiments of men and of Christians? Would not the spread of the gospel be the most effective means of their civilization? Would not that make them useful members of society?"

C. Ascetic—These are illustrated in the lives of Francis Xavier, David Brainerd and Henry Martyn.

D. Discharging a debt—Frequently missions were regarded as a necessary penance arising out of wrongs perpetrated by Christian nations. Bishop Ryder preaching before the SPC in 1819 referred to "our deep remorse for the past and engaging in missions to atone for our sins."

E. Romantic—The South Seas voyages of explorers and travelers have had their effect on the imagination of at least some would-be Christian missionaries.

Among the more strictly theological motives we list:

A. The command of Christ—The Great Commission of Matthew 28:26 without question remains as the major motivation of missions today.

B. Eschatological—For such who despair in face of present world history and who believe salvation lies in God pulling the curtain on history, mission is a program that helps God consummate His Will for the universe. (An early sermon preached before LMS looked forward to total ruin of Popery and Mohammedanism.)

C. Church planting—Confessionalism tended to encourage this motive. While the validity of establishing denominational churches is today questioned, planting churches remains a strong motive in missions.

D. Eternal punishment of unsaved—Among fundamentalist groups, missions often are motivated by fear of hell. Amy Carmichael's books present this as a powerful basis of evangelism.

E. Impulse of love—Divine love prompts persons to love the sinner even as Christ loved men. This is a moral compulsion to evangelism.

F. The Nature of God—Motivation here lies in the nature of the Missionary God.

Out of this total list, what must we salvage as relevant missionary motives for today's world? Obviously the basis of Christian missions can only be theological. It cannot rest on sentiment, expediency, paternalism or sympathy. The basis of missions is not simple, rather it includes several aspects. Still, Christian missions roots basically in God and from God.

It is grounded on divine truth and not human need. Humanly it is the church's privilege to reveal God by giving divine love concrete expression in every human situation. Dr. Kenneth Cragg writes, "The eternal Gospel of a world inclusive love can never be treated as a piece of Anglo-Saxon privacy. To believe in Christ at all is to acknowledge Him a universal Christ. The Christian mission is simply an active recognition of the dimensions of the love of God."²

It is grounded in the outgoing activity of God whereby as Creator, Redeemer, Governor, and Guide, God establishes and includes the world and men within His fulfilling purposes and fellowship. It is Jesus Christ who discloses the personal character of God's connection with men and of men's commitment to God.

The communication and implementation in the world of the reality of God in Jesus Christ is a dynamic, not a static, responsibility. This means that the mandate, the message, and the motives of the Christian mission must be re-examined and re-formulated in the light of God in whose love the whole universe must witness to divine glory.

II. Submits to the total ministry of the Holy Spirit.

Increasingly literature appears on the role of the Holy Spirit in modern missions. Two attributes of the Spirit are repeatedly recalled—holiness and power. The Spirit makes righteous and sanctifies the church. The Spirit equips with strength so that the mission be fulfilled. The need of such ministry of the Spirit, no church will deny. Especially do mission societies look to the Holy Spirit for power to overcome the formidable tasks and problems of world evangelism. Surely no one will question the necessity of divine power to bring the pagan to the place of conviction and repentance, to impart steadfastness of purpose to a new convert, to encourage the national pastor to speak out as a prophet against social evils of his community, to equip the church to overcome the fiery darts of a hostile community, or to move the mind and heart of churches of the West to contribute generously toward mission budgets. Mission boards and societies long for power to carry through carefully planned programs—and more often than not, this power boils down to adequate funds.

The biblical record speaks of another role of the Holy Spirit—a role which is more difficult to accept. The Spirit or Counselor suggests that thinking and programming are to be placed under review. Forms of witness must repeatedly be brought under the judgment of truth. Truth is creative as well as judgmental. Indeed, the Holy Spirit is the highest and truest source of creative inspiration. The discovery of one's spiritual identity and God appointed vocation, leads to creative action.

This according to calling will be as diverse as animal husbandry to the writing of Sunday school lessons; from the organization of Teachers

² Kenneth Cragg, *Call of the Minaret*, Oxford University Press, 1956, p. 182.

Abroad Program to the formation of the United Church of South India; from the coordinated witness through COMB to the planned witness arising from the "Situational Conferences" meeting in overseas countries. In accord with our talents and training, our imagination becomes inspired and creative and we become craftsmen of the Incarnation.³ The important fact is that this which happens to us, also happens to Christians of the younger churches. As we are counseled—they also are counseled. As truth comes to us—truth comes to them. As the Counselor Spirit guides us into creative action—so the Counselor Spirit guides them in creative work. And this the churches and mission boards must accept and respect.

Placing ourselves under the Counselor-Holy Spirit could prove embarrassing. It could mean the giving up of forms of work, of patterns of church structures, of concepts of the ministry which over years have received our full support. But this ministry of the Holy Spirit we must accept for it is nothing less than new created forms of proclamation in which God is seen as coming to redeem men from their sin, that men's minds and hearts will respond to divine love and truth.

III. Promotes Witness of Total Fellowship.

The slogan, "Give us enough missionaries and we will win the world for Christ" continues to be sounded in some corners. This is the honest belief of a limited few, however. Most churches and societies approach world evangelism more realistically. The professional missionary is no longer regarded as the complete answer to world evangelism. In witness, the laity is increasingly recognized as having rights, privileges, and responsibilities formerly assigned to the professional missionary. At the same time, the layman going overseas is usually expected to be an assistant to the professional missionary. The layman relieves the overworked administrator. His ministry and witness take place in the already established mission program.

Eugene K. Smith writes, "Every man needs two conversions. The first is to Jesus Christ, his Saviour; the second, essential if the first is to be complete, is to the world over which Christ is Lord. The layman finds in these conversions a divine vocation."⁴ The Christian's presence describes the basic nature of the layman's ministry or witness in the world. The layman knows Christ as Lord—it is He whom he radiates through his daily being and living. Honesty and truthfulness in business, a humble and forgiving disposition, a conscience grieved over social wrongs and injustices, compassionate help to underprivileged, a positive word about Jesus Christ—this is the witness that the layman is called to give rather than the generous but passive financial support of organized brotherhoods taking on the special projects of the mission budgets, or serving as the

³Gilbert Kilpach. "Spirit, Son and Father," *Religion in Life*, Winter 1953-54.

⁴Eugene K. Smith. *Occasional Bulletin*, Vol. XI, No. 2, Feb. 20, 1960, p. 6, "Role of Laity in World Missions."

"right-hand man" to the professional missionary. This really significant laity of any church is that core of Christians giving witness in the situation in which they find themselves.

Missions in the 1960's must look for these "situations" in every part of the inhabited earth. These situations must be discerned in all professions in which men find themselves.

Christian laymen in overseas industry, commerce and government positions have a "witnessing potential" not possible to the professional missionary. And where these laymen have the opportunity of corporate worship and Bible study such as that offered in the overseas Union Churches, corporate lay witness becomes a powerful testimony to Jesus Christ.

Let the layman be the witnessing layman. It is his privilege to so transform secular vocation into a ministry which according to Bonhoeffer is the area in which to a degree greater than we understand, God's redemption is being extended.

IV. Approaches Non-Christian Faith With Understanding and Appreciation.

Regardless of the school of thought to which one is committed, Hocking or Kraemer, missions can no longer be indifferent to non-Christian faiths. The dynamism and vitality of non-Christian religions comes as a shock to Christian missions. And to many it is also an embarrassment for prophets at the Edinburgh Conference of 1910 had pronounced these religions dead and moribund. All that remained was to blow loudly the bugle of Christian faith and the Jericho walls of non-Christian faiths would come crashing down.

Hocking's theory of reconception makes imperative an intimate understanding of the non-Christian faiths to which Christian mission addresses itself. The self-discipline of Hinduism and the self-control of Buddhism are noble concepts which according to Hocking are elements of truth imparted by God and which need fulfillment in the truth of Jesus Christ. Kraemer's theory of discontinuity holds that Christianity is not fulfillment but absolute judgment on all non-Christian faiths. The Christian faith is to displace radically and absolutely all of the non-Christian faiths. Consequently, there is nothing to which the Gospel "latches on." There is no useful purpose in a knowledge of non-Christian faiths. If the pagan religion is the ingenious device of the devil to keep multitudes in spiritual darkness, then the approach or attitude must be one of indifference or hostility. This attitude can not lead to an effective dialogue between the Christian missionary and the pagan.

Meaningful dialogue is possible on the basis of appreciation and sympathetic entering into the religious life of the non-Christian—reading his scriptures and seeing his religious doctrine from his point of view. This does not imply that the missionary will not insist that the religious quests of the non-Christian will have to be answered in Christ.

In the words of Conn Warren, "Our first task in approaching another people, another culture, another religion, is to take off our shoes, for the place we are approaching is holy. Else we may find ourselves treading on mens dreams. More serious still we may forget that God was here before our arrival."⁵

The willingness to open ourselves to other faiths is not a betrayal of Christian commitment. Nor does this imply that a syncretistic Christian faith will follow.

An experienced and effective missionary writes that only when the Christian missionary has read the Vedas and listened to the Hindu Sanyasi, until the missionary would be persuaded to be a Hindu, only when the missionary has studied the Koran and entered into the prayer life of the Muslim, until he too would call on Allah, will the Christian missionary become completely effective in his witness for Jesus Christ,—for now witness is not in the spirit of superiority but in humble sharing of life's greatest treasure.

V. Recovers a Balanced Doctrine of the Church.

About one hundred years ago in reaction to pietistic paternalism and individualism in missions, the concept of the indigenous church was advocated. Following World War II, a feverish race began when the slogan was "the three-self formula for the younger church's autonomy, self-government, self-support and self-propagation." This was acclaimed by Mission Boards and National Church leaders as the all embracing goal of mission. The criteria for evaluating the institutional church were understood as

- (1) Self-government, or control of a church's internal affairs by her own leaders.
- (2) Self-support, a measure of financial independence from mission subsidy.
- (3) Self-propagation, environment without missionary assistance.

Frequently it was assumed that a theological training institute for national pastors, a stewardship emphasis and an evangelism committee are sufficient to give birth to the indigenous church.

The indigenous church was "achieved" when an approved constitution defined the duties, responsibilities and prerogatives of the national church and circumscribed the powers and privileges of western missionaries and mission boards.

When this happened, the institutional concept of the church was assured. Vern and Anderson did not have this in mind when they reacted against a paternalistic church. They hoped to alert mission boards to the building of Spirit filled churches through which the Chrisitan faith would be extended.

⁵Kenneth Cragg. "General Introduction," *Sandals at the Mosque*, New York University Press, 1959, pp. 9, 10.

The three-self formula defines a church in terms of its relationship to a parent church or missionary society. The church is, however, to be understood in terms of the relation of the believer's group to the Lord Jesus Christ. This group has its being through faith in Jesus Christ—it is maintained through grace and sacraments—and the Holy Spirit. The independent relationship of a younger church to its parent body is derivative, and not causative, of its relation to Jesus Christ. If obedience to Christ as Lord and commitment to His Word are the primary marks of any church, then they are also the primary marks of the indigenous church.

Where a group of believers meet around the Word, where the Word is preached and sacraments are administered, there the church exists. Ceremonies and outward structure of organization are secondary to derivative. In freedom church structure will accommodate to the environment, maintaining loyalty to God's Word. Cultural adaptation and institutional autonomy grow out of faith and commitment to the Gospel. The mission society from the West does not lay down the directives.

Above all, there is every endeavor to teach the younger churches that basically, the church is a fellowship of God's people rather than an institution so organized that it wins respect and status in the community. The "church in thy house" concept of the New Testament times should be a helpful corrective to the understanding that the church lives by worship and witness, rather than by administration and finances.

VI. Respects Value of Culture.

E. B. Tylor describes culture as "that complex whole which includes knowledge, belief, art, morals, law, custom and any other capabilities and habits acquired by man as a member of society."⁶ This which encompasses so much of life is a most valued possession of a people. This has not always been so recognized by missions. Much evangelism has included a denunciation of cultural patterns of overseas people. If cultural traits were not openly denounced, western culture traits were introduced with the express purpose of displacing traits perfectly good in themselves. Or, again missionaries by being indifferent to systems of cultures have been guilty of conduct because of which "situations" were lost. Where an appreciation of culture is existent, new openings for evangelism came unexpectedly.

An illustration of the first comes through a personal discussion with Jim Sunda, a Christian Missionary Alliance missionary to the people of Baliem Vally in Western New Guinea.

A fellow missionary of Sunda was asked to present his class of high school boys to an important chief who was in the city on a visit. The chief was seated on a platform facing a large audience. The missionary ordered the class members to approach the chief individually, bow and

⁶ Melville Herskovits. *Man and His Works*, Alfred A. Knopf, New York, 1960, p. 17.

then leave the platform by walking, not in front of the chief, but around and behind, slipping off the stage at the rear. This is in keeping with western customs. But among the Papuans, politeness, respect, and friendship can be shown only as one keeps in front of a person. The one who slips behind a person, does so only because of evil intention, he is bent on hurting or killing!

Needless to say, the chief who had been interested in Christ, was deeply offended and closed his mind to further discussion of becoming a Christian.

A knowledge of cultural traits can lead to dramatic break-through in witness. A. R. Tippet, a leading missionary, anthropologist of the Australian Methodist Church shared with me a personal experience of his on one of his treks on the island of Bau just off Papua. Tippet was on his way to meet a chief who wasn't very friendly to missions. On the way to the chief's village, Tippet's party walked through forests heavily infested with insects and bugs. There was much slapping as the men tried to kill or scare away persistent flies. As he walked along the trail, Tippet was reflecting on subjects to discuss with the chief. He overheard the men discuss the totem of the chief and his tribe. Tippet had long wished to know the totem of the chief but no one dared share this information with Tippet. It was at the next rest stop when everyone was moving arms vigorously and killing dragon flies that landed on face and arms, that a grasshopper landed on Tippet's shirt. Instead of brushing off or killing the grasshopper, Tippet called to the man who had just named the grasshopper as the chief's totem. The man turned to Tippet and gently removed the grasshopper. The Papuan porter told this incident to the chief who was amazed that a missionary should have known his totem and reacted so kindly towards it. The result was the eventual baptism of the chief and his whole tribe.

All too frequently the ignorance and insensitivity of the missionary to details of cultural traits make it difficult for people to commit themselves to the Christian faith.

A knowledge of a people's culture makes possible the insight to distinctive problems a national Christian experiences. This is illustrated by a missionary speaking on African heritage.

Most Christians (i.e. African Christians), it is suggested, live on two unreconciled levels. They are members of a church, associated all too often in their mind with benefits and discipline rather than with loyalties and fellowship. As such they subscribe to a statement of faith. But below the system of conscious beliefs are deeply embedded traditions and customs implying quite a different interpretation of the universe and the world of spirit from the Christian interpretation. In the crises of life—birth, marriage, death—the 'customary' matters more than the Christian; the Church is at those great moments an alien thing. This is true even of those younger people who have forgotten or have never known clearly what their forefathers believed; there is some inheritance in their minds, some

fear of vague unknown forces of evil, some residual belief in magic, which makes them easy converts to some new fetish with a big following, even if they are well-educated Christians.⁷

The *adequate* missionary meets the African in his problem not by denouncing the existence of supernatural beings or evil powers but by recognizing that this belief is the outcome of direct physical experience in the super-sensible world. Missionaries today tend to look on African and Asian beliefs from the scientific viewpoint which cuts off the western man from the experience of the primitive man.

The adequate missionary will likewise avoid the misunderstanding of the social and cultural structure. The Kinship system may involve a whole chain of links—economic, religious, political, etc. Two significant facts emerge:

- (1) Change in any culture area is bound to affect every other culture area because of the unity of the culture.
- (2) The individual is much less important in society than is the individual in the West. Conformity to group mores is rigid and demanding. The one who rebels is "cut off" from the group and life becomes difficult.

In this situation evangelism needs to be shifted from the conversion of the individual to communal conversion. This approach to mission originated in Pontus, Asia Minor by Gregory of Neo-Caesarea. This was the pattern through which most of Europe was won. Between the 13th and 19th centuries the Roman Catholic Church through this principle gathered many into its church. The abuses of the Roman Church and its missions should not blind us to the inherent soundness of the principle itself. Presently, Islam is using communal conversion with resounding effectiveness in Sub-Sahara Africa.

World Mission of the 1960's must permit every discipline of gaining truth and understanding in order to influence and correct the thinking and attitudes governing our relations and responsibilities towards people to whom we would introduce the person of Jesus Christ. History, sociology, psychology, anthropology and linguistics no less than theology must be respected as areas from which understanding is derived to communicate across race, culture, and religious boundaries. The challenge of mission today lies in making fellowship and reconciliation a reality in a world which finds itself in rapid change socially, politically, economically and religiously. While the revolutionary time is a crisis, the greater crisis would be a placid status quo in which change was imperceptible.

⁷ E. A. Asamoah, "The Christian Church and African Heritage," *The International Review of Missions*, Vol. XLOV, No. 175, July 1955, p. 293.

SERVICE FRONTERS IN AGRICULTURE SURPLUSES

By Wilmer Landis

An early account of agricultural surpluses is worthy of note. We turn to Genesis, the twenty-sixth chapter—"and *Isaac sowed* in that land and *reaped* in the same year a hundredfold. *The Lord blessed him*, and the *man became rich* and gained more and more until he became very wealthy. He had possessions of flocks and herds and a great household so that the *Philistines envied him*." Perhaps an underscoring of select words (see above) would help us here.

Also in Genesis 41—"And Pharaoh said to Joseph, 'I have had a dream and there is no one who can interpret it.' Joseph answered Pharaoh, 'It is not in me; God will give Pharaoh a favorable answer.'" After interpreting the dream, "And the doubling of Pharaoh's dream means that the thing is fixed by God and God will shortly bring it to pass."

A part of the account relates how one-fifth part of the harvest during the plenteous years was stored in the cities. The thirty-year-old foreigner, Joseph "stored up grain in great abundance like the sand of the sea, until he ceased to measure it, for it could not be measured."

Also noteworthy are some of the recorded remarks of the chief executive of the relief program which follow: "Do this and you will live, for I fear God." "God be gracious to you, my son!"

What are agricultural surpluses? When there is an excess of food and fiber there is agricultural surplus. One definition would spell out excess as the portion not needed now. A broader interpretation would allow for a reserve supply and limit the surplus to that portion which we don't know what to do with profitably. The perishable nature of some foods and added storage costs would limit chances of moving some products to markets profitably if kept for a period of time.

In our U.S.A.—1963, the trend has been to increase quantities and varieties of agricultural goods, food and fibers, faster than the available markets are able to absorb at a price high enough to pay for production, and/or purchase, storing, distribution, etc. Certain individuals realize that the "extra" costs are a handicap to a government interested in economizing at a time when the consumers favor is sought and the producer is losing ground because of fewer numbers.

While much attention has been given to helping other nations advance

the living standards of people, there is a point where distribution of certain aid produces other areas of conflict. For just one example, we've "lent" Mexico millions of dollars to irrigate millions of acres of land to take our world cotton market.

What has caused this problem? Why has a miracle in the U.S.A., which has allowed for abundance, produced a problem? The situation today pictures each farm worker feeding 27 people as compared to 15 in 1950 and 8 in 1920. Today, with only 27 cents out of the consumer's dollar, the farmer lives and spends for goods and services to provide jobs for 4 out of every 10 jobs for 16 million workers in industry.

Dr. Gene McMurtry in Bulletin #179, Virginia Farm Economics, March-April, 1963, states "From 1950 to 1960 the number of all employed persons increased by 14.5%. At the same time white-collar and service workers increased by 26%; manual workers increased by 5.8%; agricultural workers declined by 41%." This miracle in agriculture has allowed for fewer people to be the means of producing greater than abundance for more people.

Briefly, the reasons for such success might include:

1. Favored heritage (godly)
2. Government
3. Extension
4. Selling
5. Records
6. Machines
7. Credit

The record written in this nation's history will testify to the faithfulness of a great God who said, "I the Lord thy God am a jealous God . . . shewing mercy unto thousands of them that love me and keep my commandments." The combination of this rich heritage and excellent natural resources has made possible a flowering of deserts and fruitfulness, some thirty, some sixty and some hundredfold over much of our U.S.A.

The 1962 Agriculture Yearbook, *After a Hundred Years*, attempts in a very well prepared report to survey the agricultural progress made following the establishment of a Department of Agriculture on May 15, 1862. Of course, two other bills, The Homestead Act and the Land Grant College Act, which had marked significance upon agriculture, were passed during the same year.

From this very small beginning there developed under God, in an atmosphere of freedom, a motion where men and resources have unfolded a most dramatic display of variety and quantity, of food and fibers, ever surveyed by the peoples of a nation.

The record underscores the contributions of certain men who labored untiringly and in many cases unheralded in order to solve some problem. Men dedicated to a small phase of research enabled a link to be added to a chain of events which made possible a hybrid corn, for example.

This corn would enable farmers to increase yields per acre, would extend the borders of corn growing, would bear heavily even during stresses, and would fill the bins, the mouths, and many ships.

The fruits of these great researchers (plants, animals, and machinery) were made available to farmers via the "extension services" which Ralph Yohe, world traveler, points out as being unique for U. S. agriculture when he writes his book, *What Our Farmers Can Learn From Other Lands*.

Other blessings which might be included in understanding the surplus problem would name the fruitful research of private industry where professional salesmen all over America traveled with products and developed markets.

Also, when the best pencil pushers failed to work rapidly enough to handle figures and facts, the genii, magic helpers, were called in. Genii were able to produce composite pictures not as in photography (light writing) but pictures on the agricultural scene which I shall call geniigraphy. A picture includes so much, is produced so quickly, and is a wonder in the pages of American agriculture. This geniigraphy, this product of IBM, brought together so many forces and factors related to capital, land and management that a meaningful picture emerged. New measures of comparison appeared, such as production per man-hour, cost per unit produced, etc. Because of such help, blueprints in agriculture allowed the best to do better and for the alert operator there appeared more room at the top of America's agricultural ladder.

For a number of years we have witnessed movements of a revolution in crop production machines and methods. The number of man-hours required to produce 100 bushels of corn or wheat has been greatly reduced because of tractor and field machinery improvements.

Quite recently, Dr. Marcus Haggard, employed by A. O. Smith Corporation to conduct dairy clinics throughout various parts of U.S.A., predicts that the up-and-coming millionaires in U.S.A. during the next ten years will appear on the agricultural scene in the department of livestock. He bases his opinion on the facts that available credit and know-how will streamline animal products production to such an extent, via automation, that large production plants will be born, bringing bloom to the efforts of so much research, so much experience, and so many resources that along these frontiers astonishing results will be realized.

After examining some forces at work which contributed to the problem of agricultural surpluses, we may be ready to list some schemes for a solution which appear as part of a frontier. I will enumerate four.

Some people would be ready to give away the surplus, to give to the hungry and satisfy their longing to just once have enough for maintenance. The Food-For-Peace program, in which the U.S. leads the nations of the world in sharing of its abundance, involved shipments valued at 1.5 billion dollars during 1961.

Another plan would seek to cut back production by withdrawing land

and taking acres out of production. The U.S.D.A. earmarks $\frac{3}{4}$ billion dollars to remove land from production. 2.5 billion is budgeted to remove surplus from the market. This buying and storing program would fill up the baskets when the going gets rough.

Dr. Conner in a presentation, "Adjustment in the Dairy Industry," before the 18th Virginia Bankers Farm Credit Conference in March, 1963, said, "The net effect of a 50 pound milk increase in daily deliveries per farm, and a 10 pound drop in per capita consumption and a 2% increase in population is the need for about 25,000 fewer farms in the U.S. and 185 fewer in Virginia."

This line of thinking is further developed and proposed by the Committee for Economic Development which "envision[s] a reduction in the farm labor force of $\frac{1}{3}$ during the next five years, i.e., a transfer of 400,000 to 500,000 workers from farms to non-farm jobs per year."

Another scheme would allow the props, government support prices, to be removed or at least lowered so production might be more really regulated by supply and demand. This process would again cause some shuffling and the survivors should be the more efficient producers.

In examining the words, "Service Frontiers in Agricultural Surpluses," I should like to broaden the meaning of surpluses to include produce and talent. The term "frontier" is not new to those who heard of forbears meeting the rough and raw in the wilderness as it was opened up and peoples moved westward. A frontier is often a place of confusion or perhaps a turning of virgin sod, a place where hardships may measure out failure. Our frontier will be along other fronts, fronts where ideas, creative ideas will give direction and move out of our state of confusion to one of positiveness. The fronts will be separated as home vs. abroad.

The term "service" would indicate that action would be spelled out and result in helping others.

It would appear that we could choose to tread the avenue where other pioneers have already moved ahead and we could join their creative attacks. Or we might tread on virgin territory and attempt to prove ourselves as another "Joseph" with a God-borne idea and God-directed plan to execute.

As a Christian group we are fortunate in being members of a body whose actions have placed on record the success stories of some people feeding the hungry, clothing the naked, ministering to the sick and homeless, and being instrumental in helping men and women realize the abundant life—all in the name of Christ.

Among other success stories one can read accounts of Don Eugenio in Venezuela, as reported in the June, 1963 *Reader's Digest*. A Cornell doctor who learned of a large South American ranch being foreclosed, moved in as an experiment and provides us an example. He helped poor slaves taste success and feel the fire of satisfaction because of certain kinds of participation.

There is a vast horizon welcoming more Unruh's, Shrocks, Metzlers,

Stauffers, Moyers, Grabers, etc. to march or sail into the unknown where exist the fronts. The heathen are saying, "None have thus far been able to interpret," but today there should be modern Joseph's who find it very natural to speak in terms of "My God is able." "The living God waits, and wills, . . ." "I fear God." "Do this and live."

A service frontier, on the home front, exists in our colleges where survey courses are a common term. It would appear proper to use some of the well-prepared film material to so organize a series of lectures with films to enlarge youth's vision of the new agriculture so some surplus talent could see the rich opportunities on the horizon. A pool of well-trained specialists might be a part of this phase.

There is much territory, virgin territory, especially in nations emerging, where college-trained youth with vision and creative ability could make a rare contribution. As an example: While attending our state college for a limited time, I met an international student from Pakistan who is a son of their agriculture secretary. He invited me to return with him to his home country and assured me of an opportunity to serve. Welcomed by the chief? How would one wish to secure a more opportune entrance? Was there a pool of resources from which a substitute could be drawn?

Service frontier #1 would pull out of the talent surplus a uniquely equipped group which has unlimited potential serving on fronts abroad. Our church world travelers could greatly aid sharpening the vision as they are made to see more than deserts or are spared seeing only the spectacular.

Service frontier #2 would be where the retired brethren could bypass the traveled vacation route and with experienced eyes look over a new spot in the land of Canaan where hang the big grapes, seeing beyond, the land of opportunity, seeing the souls of lost men to witness to and with encouragement, prayer, counsel and means move in with young men to possess the land. Another Puerto Rico might happen in many other places.

Service frontier #3 would be along the home front amid agricultural surpluses. There is need for someone to serve in showing the way more effectively of how to meet the squeeze without running to Washington, D.C. and crying for some magic healing balm to be administered by the great Uncle. One writer, Tom Anderson, warns that we are more in danger of moral erosion than soil erosion. Instead of fanning the fever existing because of vote getting schemes, there is place for pioneers to cry "give us freedom to choose the better way, rather than to wear the straight jackets handed down because of money benefits."

I've been shocked to learn how ready some of our brethren would be to bask in the shadow of the "Uncle's" umbrella by saying, "We've tried other things which haven't worked. We might as well try the government plan." This was at a time when the poultry situation looked rather sick in our area. However, when the brother was asked if he thought

the writers of law would keep in mind his particular situation, he couldn't be sure of this nor could he feel confident that his businessman's headaches were common to all the men in the chicken industry. After the cloud passed over, one testified to having done foolishly in accepting a very narrow view of matters.

What a testimony for a people who can declare, "We plead to be excused from paying this tax, or participating in this program because it is against this Bible principle. It is not healthy for a strong nation, and we wish to protest against such practices. But you may know we have not needed government help to care for our aged and we have not used bribe money to develop soil banks." I am sincerely wondering how long we dare encourage such double dealing by accepting money from the same office, in the same department, on the one hand for producing more by applying for participation in certain practices and/or getting paid for taking other acres out of production. The disturbance at the grass roots level can be most effective.

There is plenty of room along our service frontier to set our house in order so that our communities could see how Christian farmers behave differently because of some God-given thoughts. How could we pioneer in cooperatively helping others? How could we share the special surplus of goodness in the form of beauty and richness of environment? Could we invite city dwellers to spend a day, a weekend or longer and as they come to us speak words of life and comfort as we testify for our Lord?

Along the avenue where others are treading the frontier we find an active group called Food and Agriculture Organization of the U.N. (F.A.O.) F.A.O. has a major role as an organizer of international action along certain lines without a Christian emphasis, but with a spirit of goodwill. This year's meeting is in session now, June 4-18, and includes 1200 delegates from 100 nations on a people-to-people basis. The scene is in Washington.

Could we share in a program of disease control, a program of technical assistance, in making a wholesome trade arrangement? Have we taken any action to make sure that we know what is going on along this frontier?

Many of the emerging nations seek more the ways to help themselves rather than gifts. Dr. D. A. FitzGerald has contributed a chapter in the booklet, *The International Age in Agriculture*, U.S. Department of Agriculture, Graduate School, which has the title "Helping Other Countries Improve Their Agriculture." He of course emphasizes a government interest in developing trade advantages and good will, but indicates the need for a proper balance between the help we give that reaches people directly and the help we give that may have long-run benefits, such as the building of institutions. The suggestion is made that in certain countries the time is too short to be satisfied with only the long-term programs.

The goal of the church very likely will compel an avoidance of the spectacular, such as building large dams. But there is ever so much room to start at the grass roots at the level where people are and find out what is acceptable in order to improve livestock, plant varieties, management practices, or to introduce new tools to work with or make better use of soils as men learn about a love, a great love, a compassionate love of God through Christ Jesus.

We are reminded of an incident where God needed a human being to carry out a difficult assignment which had great possibilities in making known the greatness of a living God. The man made excuses probably because of previous failures, because he hadn't learned to completely trust God. During the conversation the question was asked, "What is that in thine hand?" When Moses used this simple device, the rod, according to the Lord's commands and was willing to move onto the stage, God produced marvels.

Mennonites have had a special contact with agriculture. May it be we have too long neglected the use of what is in our hand and not realized its value so men, heathen men, have failed to know who we are and the God we serve?

SERVICE FRONTIERS IN COMMUNITY DEVELOPMENT

By Vern Preheim

Introduction

When we think of service frontiers in community development we generally think of underdeveloped areas overseas but such opportunities are not limited to places beyond our borders. Reference to this concept immediately brings to mind agricultural improvement, probably because our greatest effort has been on this particular thrust, commensurate with the urgency of the need, but community development rightfully includes many other types of effort—food preservation, soil conservation, better sanitation, health, education, economic development, and recreation, to name but a few.

With the concept of development we associate the principle of modernization. In the overseas setting it is, however, important that we promote modernization and not Westernization for there is a basic difference. Modernization is using the most efficient methods known to mankind to produce the essentials for life while Westernization would also include the cultural values of the western world which are rather subjective.

Definitions—Two terms which we use extensively need to be defined.

—“Underdeveloped countries”—An underdeveloped country is one which cannot provide the consumer goods and services needed for her population primarily because of a low level of economic and technical achievement. As the term is generally used it does not refer to other achievements and qualities.¹

—“Community Development”—It is creating or reviving the basic institutions in a community which make for a wholesome community permitting her members to live a “richer” life.²

¹P. T. Bauer and B. S. Yamey, *The Economics of Under-developed Countries*, p. 5.

²“The term community development has come into international usage to connote the processes by which the efforts of the people themselves are united with those of governmental authorities to improve the economic, social and cultural conditions of communities, to integrate these communities into the life of the nation, and to enable them to contribute fully to national progress.

This complex process is then made up of two essential elements: the participation by the people themselves in efforts to improve their level of living with as much reliance as possible on their own initiative; and the provision of technical and other services in ways which encourage initiative, self-help and mutual help and make these more effective. It is expressed in programmes designed to achieve a wide variety of specific improvements. . . .” United Nations, *Twentieth Report of the Administrative Committee on Coordination to the Economic and Social Council*, E/2931, Annex III, pp. 2, 3.

Scope of this paper—I will primarily attempt to focus on developments in recent years which affect our interest in and participation in community development. I have not seen it my task to explain the principles, the do's and do not's, of community development. I. W. Moomaw in his book, *Deep Furrows*, has done this in a superb way. I would simply be duplicating what he has already done.

The many illustrations used from Algeria will indicate that I write out of my two years' experience there. This is why the primary focus is on community development in overseas areas.

World Situation—There is increasing interest in and concern for the underdeveloped countries in the world as the world becomes more internationally minded. The Directory of Voluntary Organizations in World Affairs lists 388 national, regional, and local organizations with a membership of 50 million from 50 states. Many of these are interested in and working for community development. Even though the approved U. S. budget for foreign aid is always substantially lower than requested by the President (we spend \$40.00 on self-defense for every dollar we give toward all types of foreign aid). U.S. foreign aid development programs are important. U.S. governmental technical assistance will go to 70 countries in the fiscal year 1964; it will be concentrated on 20 of these 70.

Despite all this aid from government and private sources the rich are still becoming richer and the poor, poorer, at an alarming rate. Two billion people (three-fourths of the world) live in countries where dire poverty and deprivation prevail. One and two-tenths billion live, sicken, and die without benefit of modern medical treatment because three-fourths of the world's doctors serve one-third of the population.³ So many countries are underproducing that, in spite of our staggering production, the gap between supply and needs in 1965 and 1966 will be around 28 million tons, a deficit of 25 percent.⁴ In India three-fourths of the cultivators work less than five acres of land apiece. The average wage in the rural parts of this country is 13 U.S. cents per day.⁵

In motion at the present time amongst the poverty stricken masses is a "revolution of rising expectations!" Through modern communication (radio and paper) they have heard that not all people are in a plight similar to theirs and consequently they are no longer content to be poor, though some in their fatalism will say, "The gods will it this way." These destitute, however, can no more fathom our fight with surpluses than we can comprehend their plight of starvation.

This is the backdrop for our thinking on community development. This picture cannot but help impress upon us the urgency for community development across the world.

³Faris, *To Plow With Hope*, p. 31.

⁴"Crisis of Hunger," *Christian Century*, editorial, December 27, 1961, p. 1547.

⁵"India," *Atlantic Monthly*, report, March 1962, p. 39.

Emergence of the Community Development Concept

The concept itself is certainly not a new one though the term, community development, may be relatively new. It seems probable that the renewal of interest in community development, particularly on the part of the underdeveloped countries, is a correlate to the rise of anti-colonialism and the political revolutions which have swept the globe bringing independence to many of these poor nations. It is obvious that if people are really to be independent they must also be economically independent and not only politically independent.

Within Church Circles—I would suggest that the Church became interested in community development during the Social Gospel era. Activities in this direction primarily focused on the cities in the United States, one example being the Hull House in Chicago.

As early as 1932 the Methodist Church had blueprints for a community development project centered on agricultural improvement for a community in Algeria. The depression of the thirties put this Methodist project to sleep for good. (Thirty years later the churches are again making plans for this type of mission to Algeria.)

A renewal of community development interest and activity on the part of the Church dates back to the early 1950's after the post World War II emergency in Europe had let up and our attention was drawn to the chronic poor in our shrinking world. In 1951 the National Council of Churches had a study conference on this subject.⁶ If I am correct, Mennonite Central Committee first became actively involved in such work in Greece in 1952. Thus, it might be said that the current era of community development effort has completed one decade of experience.

The enthusiasm for community development can be understood when we realize that once the emergency needs in Europe after World War II were relaxed we still wanted to continue to help people in need so we turned our eyes to the underdeveloped countries of the world. It did not take many years to learn that free handouts were less than ideal, in fact, at times demoralizing. Both in terms of the immediate effects on the personalities of the individuals helped and the long range potential of helping people, it becomes increasingly clear that self-help is desired. Is it not more rewarding to help 100 people to help themselves so that they will not need assistance all their lives than to keep on feeding, say a thousand people year after year? Some would not let 900 starve in order to concentrate on really helping 100. The fact is that we can never feed all the hungry in the world so what is 900 more or less? Our justification is dependent on God's forgiveness and not on our "works" which temporarily save people from death by starvation. Ad-

⁶The department of International Justice and Goodwill in cooperation with the Division of Foreign Missions of the National Council of Churches had a special consultation of "The American Churches and Overseas Development Programs," at Buck Hills Falls, Pennsylvania, April 24-26, 1951.

mittedly this does not remove the difficulty in making a decision nor does it erase all the conscience problem should we choose to concentrate on self-help for the hundreds rather than feeding the thousands year after year.

Since beginning in Greece in 1952 Mennonite Central Committee has started community development work in at least 13 different countries.⁷ It is interesting to note that for many years we had no women working in Greece, only men. Finally MCC realized that we were not really developing the whole community if we worked only with men.

It is not only the Mennonites who are active in community development overseas. It is, however, interesting to observe that the historic peace churches have been leading the way in this respect. Other denominations are now becoming more active. To cite but one example: The Unitarian Service Committee began a community development project in the village of Awo Amamma, Nigeria, in 1958. As a result of their efforts this village now has a 75 bed hospital, a new high school, a post office, a water system, and a baby clinic.⁸ Church World Service recently had K. M. Simon, an Asian, make a study on voluntary service with the thought of expanding community development projects overseas.

This continuously increasing interest in community development must be seen in the light of the changing concept of missionary approach. The particular method of community development which apparently produces the best results is extension work. Ideas are taken to the people rather than the people coming to a "compound" for them. Fraternal workers live in the community rather than in isolation on the "compound."

In view of the apparent success of the Peace Corps we must ask ourselves again, "What is the relationship between the church and the state in community development efforts?" Perhaps one of the frontiers in this field is that of Christian participation in the Peace Corps?

We must ask also, "What about government assistance in community development projects?" International Voluntary Service, a nondenominational private voluntary agency, has been contracting community development projects with Agency for International Development (A.I.D.) for several years. For a church to do so undoubtedly has implications for our church-state relationships. We can never camouflage our citizenship, but ideally it is desirable for political reasons to have church-sponsored projects as separate from the governments (U.S. and host country) as possible lest we be misunderstood as "agents" of the state.

I am not sufficiently familiar with IVS operations to know whether or not the Mennonite churches should recruit workers for them. Reports from a relative of mine serving under IVS in Laos indicate that IVS workers are not always the type of persons who set good examples

⁷Algeria, Crete, Morocco, Bolivia, Paraguay, Indonesia, Timor, Korea, Thailand, North Bihar, Mexico, and Haiti.

⁸*Intercom*, Foreign Policy Association, vol. 5, No. 3, p. 49.

in personal conduct. Maybe this suggests that the churches and our colleges should supply more personnel to IVS thereby improving the quality of the IVS workers.

If government funds were used for a project, it would be essential to maintain a high degree of freedom and administrative control over all projects. The primary concern is to avoid conscious or unconscious political overtones. Theoretically, there would be no difference between accepting government surplus for a feeding program and receiving a grant for a self-help project. In practice it may be quite different because the government is rather eager to dispose of the surplus commodities, but I have not heard that there is a surplus of money!

Having taken note of what is being done in government circles in the field of community development, we may wish to ask if there is a difference between what the government does in community development and what the Church does. Is it necessary for the Church to be active in community development? The need is of such dimension that all resources available are needed, including those of the Church. One substantial difference in approach is that the Church often goes to those communities which would be the last to be helped by the government because they are so isolated (in the backwoods).

New Factors in Community Development

Receptiveness—Coupled with the revolution of rising expectation amongst the underdeveloped countries of the world there is also an amazing openness to welcome outsiders if they come to bring technical assistance. Sometimes we need to convince local leadership of the need for a particular project but generally they have ideas of their own and welcome those who wish to help them in a brotherly fashion.

This can be illustrated from our experience in Algeria. When we first saw the need for reforestation on the hills of Algeria which were rapidly eroding because many forests had been destroyed during the war or previously cut for firewood, the leaders did not immediately see the urgency for such a project. It was only after we had tried some pilot projects and spent considerable time educating the Algerian leadership on the value of trees and the urgency to halt erosion in the country that they became sold on the idea. When we were making the plans for a large work-relief tree planting project, we had a hard time keeping it down to a manageable size because the Algerians urged us to do it all over the country. This is not to say that work-relief is a form of community development; they are only distant cousins. The point is that sometimes a given idea for community or national improvement must be sold to the people, but the general principle of community development finds ready acceptance.

This receptiveness is further illustrated in that, after independence, the leaders of an area came to one of the Protestant workers in the country and asked whether the Protestants would not consider setting

up a training center in the field of mechanics and agriculture, in one of the rural communities for young boys who have not had any education. Having seen some of our Mennonite Pax men serving in the country, they felt that their young men could learn something from ours simply by working with them. The language barrier did not concern them very much.

One of the Algerians once said to me, "I hope you can bring twenty or more Americans in to help us; we have had French around for a long time. Now we want to get to know people from other countries." I believe that the poor countries of the world are not only eager to have us, but they are calling to us and pleading that we might help them.

Technical Advances—The achievements in the realm of science and technology now for the first time in history make it scientifically possible to eliminate hunger from the face of the earth. This should give new impetus to persons and agencies working in community development. It puts upon us a greater challenge than ever before to make our dreams come true, to eradicate starvation. Communication and transportation achievements are such that they facilitate our efforts.

Community Development Seen as a Part of the Mission of the Church—One of the more significant changes in past years is that community development has been accepted as a legitimate concern and activity of the Church. It is a part of the total mission of the Church. Evidence of this is that the Mennonite Board of Missions and Charities (Elkhart) had a Pax team in Algeria as part of the mission work (later for administrative reasons this was transferred to MCC), and that even now they have loaned one of their missionaries to teach school in a village where MCC is carrying out a community development program. Thus community development has been accepted by the Church to the extent that mission boards and relief or service boards sometimes both become involved in the same type of work causing complicated administrative relationships. The overall trend, however, is a healthy one.

There are many reasons for this new development. Two of the more important ones are the following: a return from the dichotomous view of man (body-soul) to seeing him as a whole person in which the Church is concerned for the body as well as the soul. A second factor is that the Church now sees community development efforts as communicating the Gospel with concrete illustrations of what we mean when we say, "God loves you and we are to love each other." Several missionaries (non-Mennonite) in Algeria told me, "We have been trying to preach to the Arabs for years but have not been successful in communicating the Gospel. It looks to us like your Pax men who know very little about their culture and cannot speak their language may be more successful than we because their actions illustrate what we have been trying to say."

What we have been saying is that community development relates to the total mission of the Church because while we are developing the

sociological community we can also be building the Christian community. While this potential should captivate us we should also be realistic in the goals which we set for ourselves.

If we want to be really serious about building the Christian community (the Church), through community development, we should be thinking more in terms of migration over against sending people out for two or three-year-terms of service. This might even mean groups of families going out for evangelical reasons rather than economical ones as some of our forebears did. Repeatedly missionaries report of loneliness and frustrations as they attempt to penetrate the walls of the community. A group of people with a variety of gifts and personalities would be much more effective in terms of outreach and witness. Particularly in countries where there is a highly developed culture, i.e., Japan, the Arab countries, is this true. We need to improve the "leaven" in community development.

Community development can also be seen as building the world community. That which is accomplished in a given community to better the living conditions for the members of the community has ramifications which go beyond this community. The fact that the Algerian people were interested in having people from various countries come in to help them so that they could learn to know these people supports this conclusion. The amount which we, as Mennonite churches, can do to improve international relations through community development projects in the various countries is probably limited yet significant. As we build the local community we also are building the world community.

Thus seen, community development is a witness for peace. It is in actuality, peacemaking. The coming revolutions in our world will be revolutions of the hungry masses. Our Mennonite efforts may not be sufficient to ward off such a revolution, but the combined efforts of all the churches and all the countries cannot help but be a deterrent to those potential conflicts.

Though we do not list it as a service motive, I would not be surprised if that which happens to the ones serving and those served in terms of the personal relationship developed is more significant than the actual technical assistance administered or rendered. It is on this personal relationship that the building of the Christian community and the world community depends.

Realistic Goals

As in mission evangelism we do not think in terms of a few people converting a whole country overnight, so in community development we should not expect to change a whole country in a few years. We must be content to concentrate on a small community at a time. Hopefully the spark of self-improvement will spread as we set the example. True self-help will spark spontaneous self-improvement.

Community Development in the United States

Community development is not only needed in underdeveloped coun-

tries but also in the United States. Admittedly priority in terms of urgency would put the United States below that of most of the rest of the world particularly the Asiatic and African countries. Examples of community development in the United States are the work of East Harlem Protestant Parish in New York City, the North Avenue Community Center in Fresno, California, and our Mennonite work (General Conference Board of Missions and Board of Christian Service) in North Gulfport, Mississippi.

In Gulfport we have been providing some of the services needed for a good community, such as recreation, which have been lacking. More recently our being instrumental in the formation of the Good Deeds Association is an illustration of involving the local people in improving their community. It is through this organization that a swimming pool will hopefully be built in the near future. Our staff is now planting in the minds of the Good Deeds Association the ideological seeds for a general cleanup campaign in North Gulfport. This is a form of community development. It is different from that normally done overseas in that we begin on a higher level of achievement. It is also different in that most communities in the U.S. are able to provide for the members the necessary consumer goods, while this is not the case in underdeveloped countries.

One of the frontiers in community development in the United States is in our cities. Cities are composed of small communities though where they begin and end is less obvious to the untrained eye. But here lies one of the most urgent and challenging needs for the concerned Christian.

Conclusion

In the past decade Mennonites (MCC particularly) have gone to a given community and focused on one specific area of development according to their abilities to make a contribution as is illustrated in the Pax (agriculture) and TAP (education) programs. This is normal and should probably be continued. It may, however, also be time to think more in terms of the total needs of each community where we serve.

Never before have there been so many opportunities for community development at home or in the world. What we do with these opportunities may in part determine the relevance of the Mennonite Church and the universal Church in the world.

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THE ROLE OF THE SCIENTIST AS RECONCILIATOR

*By Erwin N. Hiebert**

I.

History is on the march everywhere. We see that developments in science and technology have taken on a pattern of exponential growth. World revolutions which are in process are certain to bring social, economic, and cultural consequences with far-reaching repercussions which will eventually affect most of us. From all of this we are unable to flee. From most of this, be it ever so radical, the Christian dare not flee.

But what does it mean for us in concrete matters of Christian faith and practice to be aware of reality and not to flee from it or ignore it? We all have some philosophy about this, and I shall give you my own current thinking along these lines in hopes of touching upon an idea here or there which may be worthy of further exploration. In doing so I can claim no more than to have been motivated to think seriously as a scientist would if he were convinced, as I am, of the overriding relevance of Christianity in all these matters.

In any case, I am fairly confident that the problems themselves are genuine even where the suggested solutions may function solely to reveal some more fruitful approach. After all, an analysis, just as a scientific theory, cannot basically claim to be more than a rationalization of a specific convictional world view. The value lies in being specific enough so that the concrete conviction will serve as a heuristic principle for the analysis, i.e., by informing the analysis without interfering with it. It is only when we are unable to disassociate ourselves from the conviction that the conviction prevents us from arriving at certain results analytically by blocking the analysis.

What I shall have to say here, I admit, falls back upon a conviction: namely, that Christians everywhere are now very much in dire need of candid and sober probings and discussions which will open up new avenues of thought and action for certain central and pressing world problems. I feel that many of these problems could profitably be examined

*Associate Professor of the History of Science, University of Wisconsin.

and explored in light of the Christian message, but with an informed awareness of what may be culturally, politically, and technically feasible within the framework of existing conditions. My more immediate concern, however, is merely to inquire what the Christian may envisage as the role of the scientist in these matters; more specifically to evaluate the position of the scientist in any potential reconciliation between East and West. Perhaps if we look at some of these concerns from a new perspective we shall come to a better understanding of how and why the revolution within modern science itself can provide a new language and imagery, new tools and new modes of attack which might be adaptable with depth and force to a new formulation of the Christian ethos in various non-Western cultures.

II.

To be aware of reality and not to flee from it or ignore it means first of all to have an interest in certain brute facts. It also means an objective evaluation of where we stand in regard to certain major problems. It means, for example (and this is the particular question to which I shall address myself here) that we recognize what we have on our hands in the form of an ideological, cultural and social struggle which divides the world into East and West. One result is the cold war accompanied by political and ideological loyalties and alignments which in terms of their potential concomitants are radically different from anything in the past when examined from the standpoint of the potential stakes involved.

Let us mention a specific example. We know that the tactical nuclear striking power of both East and West now exceeds virtually any strategic military requirement that can be imagined. In fact, there exists an "overkill" of several hundred percent. Our country alone has built a weapons system capable of delivering the equivalent of 7 tons of TNT for every person on this planet. In view of the situation it is clear that the penalty for failure to deal with these problems by skillful negotiations and peaceful means will be incredibly severe.

I shall assume that most Christians would favor a state of peaceful co-existence among all nations; that they would agree that God's people have a great task of service to perform in the world to preserve the peace. If this be so, I would suggest that there is no other group of persons, East and West, so genuinely and competently concerned with workable international peace objectives than the selfsame scientists who were responsible for creating the monster which threatens to devour us. In fact there is considerable evidence in the written records to indicate that our own nuclear physicists as well as those of the Soviet Union have been extremely effective advocates for holding the line against the hard-line missile-minded military strategists in both Moscow and Washington who believe that atomic arsenals and stockpiles can deter any major act of aggression and who therefore continue to proclaim that defenses should be augmented limitlessly.

Although I do not have time here to document the extent of this peace-oriented phase of the scientists' career I want to stress my belief in the crucial importance of this activity which reaches across the iron curtain and moves toward an act of reconciliation between East and West. As a single case in point let me call your attention to a 1962 Collier paperback entitled *What Russian Scientists Say about Fallout*. As James Crow states in the introduction to this translation: "Collectively the papers included here constitute one of the strongest indictments of continued nuclear testing that has yet appeared." Unfortunately the views of these Soviet scientists were not heeded, since we all know that the atomic test moratorium was broken by Khrushchev in the fall of 1961. In any case, the expressed views of these Soviet scientists help enormously to bridge the gap of communication between East and West.

III.

I have up to this point attempted to be as specific as possible about an area in which scientists can play an important role in the reconciliation between East and West. Many Christians would agree with the general tenor of these remarks. Perhaps the point of the whole analysis is far too obvious and transparent. I would therefore like to add some comments which will indicate more clearly how the work of the scientist may tie in with the work of the Christian in a more comprehensive manner.

Unfortunately, in order to get anywhere at all with that topic we should have to cover considerable ground theologically as well as historically. In regard to the question of reconciliation between East and West we should have to think seriously together about what it might mean if, with an attitude of complete intellectual integrity, we were to enter into an examination of what is extraneous and what essential to the Gospel as proclaimed by the Western so-called Christian world in reference to the rest of mankind. Any examination of that problem would unavoidably lead to an evaluation of the Christian's position, qua Christian, toward a whole array of cultures which have little in common with the West in terms of religious heritage.

We would discover eventually, I believe, that the arms race is by no means the only or even the most pressing major problem on the horizon. While recognizing the ever-increasing momentum of science and technology in the hands of awakening non-Western cultures we would also need to acknowledge that we are in the midst of a number of revolutions in cultural forms—in the Soviet Union, China, India, Africa, Latin America, and also right here in the United States. So whether we wish it or not we would discover that we are involved in certain problems simply by virtue of being citizens of one country or another. It is inevitable that the potential implications of changing world patterns would eventually force us to examine our own political and ideological position against the background of these cultural revolutions. It becomes imperative then for Christians to ask themselves what aspects of their own

political, economic, ideological and cultural behavior are inseparable from Christian thought.

If we look at this problem historically we find that almost an endless variety of religious organizations with local, national, and cultural characteristics of their own have evolved from the early Christian church. In spite of numerous highly individualistic religious, dogmatic, and hierarchical structures within the church, there has always been some small element of ultimate reliance upon the precept that the scriptures alone can provide the rule of faith and life.

According to this formula all external and concrete endeavors to prescribe the content of faith by confessions, catechisms, dogmas or official proclamations would only serve an auxiliary function. Within a given historical context and a given climate of opinion these external endeavors would have to stand ever ready to be revised in the light of new insights into the meaning of the scriptural witness given to the church. If this were not the case the church would become (as it often has and still is) a storehouse for old abandoned concepts about man and the world. It would become an asylum for obscurantism. Where the church is not alive to the changing issues of its time it would stagnate and become an ineffective and untrustworthy vehicle for testifying through the Gospel to our modern world.

IV.

Being alive to changing issues in the Christian sense means to me to be saturated not with some nebulous or idealistic humanitarianism or religiosity but rather to be at work in God's world—perhaps in a secular, non-Christian, even irreligious society. Being alive to the reality of Christian faith could also mean, as it does to the scientist, to be intensely interested in working with and in the midst of the secular, the worldly, and the material. Some persons would respond by saying that science without religion cannot see what needs to be done in the areas of gravest concern to Christians. I do not believe this to be true because knowledge is always a necessary part of knowing what can be done even where that in itself is insufficient. If it be granted that the possession of information does not automatically insure the wise use of that information—to wit, Romans 7:15—nevertheless, without information nothing is possible.

I am certainly not suggesting for science and religion any manner of competitive or compartmentalized problem solving activity. Indeed the burden of my message is to indicate the extent of the overlap between the Christian's compassion for the world and the scientist's objective preoccupation with worldly things. To help me convey this idea sharply and succinctly I want to draw on some scattered remarks made by Dietrich Bonhoeffer not many years before he was hanged by the Gestapo in 1945.

In his mature theology Bonhoeffer identified the work of the Christian not so much with the church and its various "religious" and cultic manifestations as with a dynamic urgency for secular involvement. This em-

phasia strikes at the heart of what I mean by the overlap between the Christian's work and secular science-oriented activities. But how did Bonhoeffer come to such a view? Briefly, it began with his reaction against an orthodox, metaphysical, and pietistically-oriented German individualism coupled with an unwillingness to accept various liberal perversions of the message of salvation. Out of critical thinking on these matters and as a result of his bitter experiences with Nazi authoritarianism Bonhoeffer was led to questions dealing more with the potential concrete reality of Christian faith within radically secular, irreligious, even godless societies. Eventually he came to believe deeply that man's encounter with Christ could provide the opportunity for participation, at one and the same time, in the reality of God (*Gotteswirklichkeit*) and in the reality of the world (*Weltwirklichkeit*). And so Bonhoeffer arrived at his views of a thoroughly dynamic and secular *Heilsgeschichte*—where being secular for the Christian meant to be imbued with the urgency of worldly activity.

Bonhoeffer's view of the Christian can be likened to a person standing within a circle whose center is Christ and whose periphery is the world—man between *Christusmitte* and *Weltperipherie*. And what does the Christian do in that lonely spot between *Christusmitte* and *Weltperipherie*? He searches the times and waits for the opportunity (perhaps is forced by necessity) to provide a nonreligious interpretation of the Bible and its theological message. His rationale for doing so rests on the belief that the Christian's concern lies not with religion itself, but with the stature of Christ in society. It lies on the side of locating the relevance of Christ's work among the mass of people moving out toward the periphery away from Christ. The mission of the church is this—to face the world squarely in its secular context in order that Christ be made manifest to the non-Christian through the secular deed and word of the everyday affairs of life.

Here we see the relation of the Christian to God not in any superficial religious sense but in a new life existing for others—a participation in the being of Jesus as one whose only concern within the secular environment of His worldly existence was concern for others. "Jesus," says Bonhoeffer, "does not call men to a new religion, but to life." For unlike "religious" behavior, which is always something which is only "sometime" and therefore partial, the Christian's faith is an act involving the person's total life. While the "religious" person is constantly bothering himself about repentance, his own needs as to personal problems, and his sins and fears, the Christian is caught up in the ways of Christ not by being a saint, a penitent, or a churchman, but by interacting with the mundane world to produce a life lived completely before God.

This is a strange all-demanding claim for the importance of man in all of his secular manifestations. It is a claim to love God with all one's heart, but not so as to compromise or diminish one's interest in material and earthly things. Accordingly, the Christian learns only to believe

when he learns to live completely in the world—for only thus can he participate in the sufferings of God at the hands of a godless world. The significant difference between Christians and unbelievers in the real secular environment of the world is simply that Christians range themselves with God in His suffering while unbelievers do not.

Now I feel that this philosophy of man and the world necessarily adds up to placing a premium upon excellence in all areas of secular truth—even where the truth has been delivered by the impious and the disbeliever. Why? Because God is the fountainhead of truth irrespective of the mouthpiece which proclaims it. Whatever else Christianity may stand for I feel, therefore, that it is very much, a this-worldly religion. I am tempted to say that all the world provides the witness of a message from God to man. Christianity in this world-affirming role looks for the truth wherever it is to be found, by accepting God's work of creation as good and then searching, cost what it may, the secret of life for man hidden therein. According to this view Christianity is precisely meaningful as a religion to the extent that its various interpretations and expressions include elements of both a this-worldly and an other-worldly religion. The simple truth of the Gospel is that you can't have one without the other. I suggest that we could gather considerable evidence from Jesus' teaching which would show that He felt that a knowledge of the things of this world provided a sound basis for the understanding of His eternal message. The least we can say is that the two run parallel. In truth, I find no indication in the Bible that Jesus ever despised the world or material things.

Let me conclude by saying that I hope that this analysis goes far beyond any mere apologetic defense of Christianity in the light of scientific endeavors. Far from destroying the meaning and relevance of the Christian faith, modern science, it seems to me, more than any other activity in which we are engaged, has implemented the Christian message by making it pertinent and timely. I truly believe that Christians today would be in an extremely favorable position if they were to adopt a radically optimistic attitude toward the developments of modern science and technology. I say this because it appears to me that the discoveries of science leave us with a plan of operation as Christians which give us vastly greater resources, greater freedom, and a greater elasticity of mind, than we ever have had before. One of the reasons for this new state of affairs, quite honestly, is that science has rid us all of mountains of nonsense. It is the knowledge of the truth that makes man free—including freedom in the belief of a God unencumbered by outworn, obsolete, and irrelevant religious concepts and ideals. It comes to this: that the standards by which men make their choices can be conditioned by the possession of greater freedom of action through scientific endeavors than ever before—freedom enlightened with the informed insights into human nature which the Christian gospel provides. There are risks of course. But if there were none, what reward would there be for reaching out?

Where history is on the march, where world revolutions are in process, where irreligious ideologies are dominant, where there is need for reconciliation between East and West, there the Christian is in demand. So being a Christian I believe, ought to imply, in addition to all else, the honest desire for intense personal involvement (philosophically and practically) in the secular affairs of the world. If this be a legitimate philosophy of life then the Christian will adopt in his stride more of the character of the scientist than of the saint. Bonhoeffer has said: "Make up your mind and come out into the tempest of living."

DIALOGUE WITH COMMUNISTS: FROM THE POINT OF VIEW OF THE CHRISTIAN FAITH

*By John A. Lapp**

Unfortunately my dialogue with Communists lacks the drama of a flesh and blood encounter. My experience has all been via the printed page and thus lacks some of the tense reality so necessary for a profound understanding of this subject. Though academic and cloistered, I do hope this paper can contribute to further dialogue.

This assignment is particularly intriguing due to its wording. The term dialogue is rarely applied in describing the relationships of the two orders—Communism and Christianity. A frequently used term and not a bad one is "encounter." Yet this tends to imply a meeting with hostile intent. Communism is usually called a menace or an enemy so that the relationship is one of conflict rather than dialogue. I do like this term which is related, very interestingly, to a favorite Communist dogma—the dialectic. I believe that this is the best term to describe the biblical perspective and indeed the best possible form of relationship in the nuclear world.

But we must clearly comprehend the dangers of dialogue. These become quite apparent if we measure the full impact of Anatol Rapoport's description.

A dialogue is serious if each party enters it not only with an intention to modify the views of the other party, but with an awareness that his own views may be modified in the process. . . . With each there is somewhere a common ground. Somewhere our conceptions of good and evil overlap. Each of them has a point which does bring out some real aspects of the human condition.¹

This conception of a dialogue with Communism would be anathema to most Americans and many Christians. However, I hope to suggest some genuine reasons for it.

Likewise the emphasis on Communists rather than Communism is fortunate. So often our understanding of the opposition is as an imper-

*Professor of History, Eastern Mennonite College.

¹Anatol Rapoport, "The Armers and the Disarmers—Con," *Nation*, March 2, 1963, p. 176.

sonal, mythical ideology which appears more Martian than human. This tradition is entirely normal for it reaches far back in Western civilization to the Platonic view of reality. But the concern of the Bible and of our Lord is with people. Indeed Christ was not an idea but "the Word which became flesh." The message of the Christian is to persons, not to robots or ideologies. Thus our dialogue is with men, genuinely human with experiences very much like our own for men are more alike than different. Charles West points out that this concreteness in human beings is one reason why dialogue is possible. Both Christians and Communists hold "that the true, the good, and the real are to be sought in no realm of ideas, in no system of doctrine or philosophy, in no order of society or culture, but in the living relation of concrete human beings."²

Finally, by way of introduction, it should be noted that the scope and literature of this subject is immense. This dialogue cuts across the entire gamut of the Christian faith such as the nature of God, the reality of Christ, the character of man, the course of history, the nature of the church, the purpose of the state, the concept of the world and the ethics of the Christian.

It is being assumed that we are familiar enough with the general convictions of the Christian and the key premises of the Communist so that no special statement of doctrine will be necessary. The sources to which I am indebted will be recognized in the bibliography.

I. *The Necessity of Dialogue*

Robert Tobias tells us that there are three primary responses on the part of the church to Communism in East Europe. The first is total resistance with the aim being to overthrow the Communist regime. The second response is to make a deal with the new order in an effort to survive. Compromise or *modus vivendi* is its chief characteristic. Thirdly, there are those who sense in Communism a rebuke on the failure of the church and hence cause for a reformation. They are directed to the renewal of the church and to search for the meaning of full obedience in a communist land.³

Notice that only one of these responses can engage in dialogue. The resisters hold that the Christian must defend his safely established position in society and engage the enemy in a holy war aimed at annihilation.

The church must become a fighter. . . . Never before has mankind stood in such a decisive struggle of life and before such an alternative: freedom or slavery, Christian civilization or a life which is worse than war, catastrophe and death.⁴

This was the typical attitude of the Roman Catholic church before the

²Charles West, *Communism and the Theologians*, (London: SCM Press Ltd., 1958), p. 17.

³Robert Tobias, *Communist-Christian Encounter in East Europe*, (Indianapolis: School of Religion Press, 1956), p. 120 ff.

⁴Quoted from A. Voosbus, *Communism's Challenge to Christianity*, (Watford, 1950), p. 90 in West, *op. cit.*, p. 336.

pontificate of John XXIII. It appears to be the prevailing point of view of most American Christians particularly of the conservative persuasion. This attitude will not lead to dialogue. There can be no learning from each other, no attempt at reconciliation, no recognition of judgment and repentance.

Those who advocate a *modus vivendi* likewise lack the ability to dialogue. Their answer to the question—shall the church exist or shall it be obedient is affirmative to the former. Cooperation is the lesser of two evils. The church must survive at all costs.

It is the third reaction which leads to a dialogue. To be sure, it is difficult for the orders are completely different. The Communist is very much at home in the world. His ideology is tied to the power structures of this age. But the Christian though in the world is not a part of it. His locus of power rests not in earthly structures but in his faith in the Living Lord. Thus there is an ambiguity in the dialogue if we define Christianity in the Anabaptist framework where the church is not conceived as a civilization, a state or a party but a suffering servant for the world and a self-denying institution living not for itself but for its Christ.

John H. Yoder would thus say that Christianity has no answer to Communism. "The answer which our society is looking for, and which Communism expects to see set up over against itself would be an alternative way to control the world, to organize society and to win over the neutral nations."⁵

Though no answer, there must be dialogue. It is not between power structures or even ideologies. But it is one more confrontation of the church and the world. Dialogue must be carried on within this framework, in this understanding so vital to our own tradition.

There are three imperatives for dialogue from the Scriptures as I understand them. First, if we believe that this is God's universe, that He has created it, sustains it and ultimately controls its fate, then dialogue must follow as part of the order of creation. It is a product of the common humanity of Christian and Communist.

If we believe that Christ is the Lord of history, that He has already overcome the principalities and powers that threaten His Lordship and that His desire is to reconcile all men unto himself; then dialogue is imperative as witness. Christian in His love died for all men—even Communists. If the Christian would be truly obedient, he likewise must be ready to sacrifice his very existence in an effort to carry redemption to all men.

Dialogue is also a part of the mission of the Church. The Church is the people of God at work in the world. As Bishop Bereczky of Hungary said, "Our church would cease to be a church should she flee from this point of tension."⁶ It is in these difficult places that the Gospel must be

⁵John Howard Yoder, "The Christian Answer to Communism," *Concern*, No. 10, p. 29.

⁶Quoted by Tobias, *op. cit.*, p. 119.

proclaimed. Johannes Hamel of East Germany feels this deeply in the proclamation of the Gospel in his country.

Even in these boundary situations the church owes the gospel of Salvation to her fellowmen and her rulers, and this obligation has absolute priority over any other possible or demanded course of action. The Church was founded on the witness of Christ and she lives by this witness.⁷

The church must also be the church in life. Alasdair MacIntyre notes that:

The task (of the church) is to create a form of community which will exemplify the pattern of the Gospel and which will be enabled to renew continually its repentance for its conformity to the pattern of human sin. . . . First (the dilemmas of community) will have to be solved in the practice of Christian living rather than in theory. Secondly, it must attempt to combine practice, politics and compassion. Thirdly, there is only one hope in which this attempt is possible. In the last analysis the difference between a Marxist world and a Christian lies in the fact that in a fully Marxist world prayer would be impossible. The true Christian community would be one of poverty and prayer.⁸

Dialogue is a result of obedience but also the product of practical necessity. Communism is one of the great forces in the world today. About one-third of the population of the world is living under Communist governments and these include two of the most powerful states on the face of the earth. According to an April, 1963 State Department estimate, there are about 40,000,000 Communist party members. If sympathizers and fellow travelers were added to this hard core the total number would be larger than the present world population of Protestants. Communists demand dialogue because of the power they represent.

The ideology of the Communist is a demand for dialogue. Here is a pattern of thinking which purports to be "a complete answer to life and its problems, a philosophy which is complete in its truth and the fulcrum to change the world."⁹ Here is an explanation of reality, a philosophy of history, a program for progress, a total world view which inspires its adherents who aggressively challenge the precepts of the Christian faith.

Dialogue is a practical necessity because Christians have had to confront Communists in nearly every corner of the globe and the church has had to live in Communist lands. Here there is constant dialogue because of participation in common life. And we here in America must also take up the dialogue if we really believe "where one suffers, all suffer."

Dialogue is thus necessary if we sense that we are living in God's world

⁷Karl Barth and Johannes Hamel, *How to Serve God in a Marxist Land*, (New York: Association Press, 1959), pp. 124-125.

⁸Alasdair C. MacIntyre, *Marxism—An Interpretation*, (London: SCM Press Ltd., 1953), pp. 121-122.

⁹Martin C. D'Arcy, *Communism and Christianity*, (New York: Denn-Adair, 1957), p. 28.

where all men are potentially His sons. It is necessary because Christ is Lord and expects His people to be witnesses to this fact. It is necessary because Communism is a dangerous combination of power, ideology and fervor which is one of the greatest structures the Church has yet confronted. The Gospel is communicated by people. Communication is dialogue, not dialectic.

II. *The Nature of the Dialogue*

The primary problem of our dialogue, after we are committed to it, is the spirit in which it is carried on. It should not be overly difficult to sincerely desire to understand the opposing point of view, nor to have a sensitivity as to why so many millions are attracted to its promises. Perhaps a deeply felt love for the opposition and a respect for his achievements are not out of the question.

But the major hurdle will be to engage in dialogue without defending the status quo, the social and political order in which we presently exist. Karl Barth tells us that this is why he has been hesitant to speak out on Hungary lest he become guilty of defending the "fleshpots of the west."¹⁰ The vice of self-righteousness and pride is the primary hindrance to dialogue. Herbert Butterfield muses on what would happen "if they (Christians) could disentangle their minds from the conventional mundane systems that construct them, might they not within a decade contribute something creative to this deeper cause of human understanding?"¹¹

The dialogue is between people. Communism is a movement among human beings as is Christianity. When we deal with people we are dealing with variety and each person must be approached and witnessed to in a unique way. This dialogue is a witness. We cannot make Christians. We cannot reform Communists. This is God's work and we can only witness to the Christ-event and what it means to us in faith.

One dilemma we must face is to whom and where we engage in dialogue. Communists are Russians, Chinese, Poles, and Italians; theorists and peasants, imperialists and nationalists, dictators and priests, economists and revolutionists. Whatever the state of the Communist we must establish a common frame of reference. Fortunately we have more than our common humanity. Communism is very much a product of the Western tradition which is now encircling the globe. If we understand our tradition in history and our tradition of faith, the dialogue will be a part of an honorable confrontation as old as the Christian era.

To be genuine, our dialogue must include a deep respect for the positive contribution of the Communist to the world and to ourselves. Without seriously trying to rank these in importance let us first note the Communist's sincere regard for social justice. C. Wright Mills brilliantly paraphrases this concern.

¹⁰Barth and Hamel, *op. cit.*, p. 48.

¹¹Herbert Butterfield, *International Conflict in the Twentieth Century—A Christian View*, (New York: Harper's, 1960), p. 28.

You do not have to be poor any longer. Everywhere men have always lived as exploiters and exploited. As long as the means of producing goods were not sufficient to provide for all, perhaps this evil condition was inevitable.

It is no longer inevitable. You do not have to be poor.

You are poor not because of anything you have done or anything you have failed to do, not because of original Sin or the Will of God or because of bad luck. You are poor because of economic and political conditions. These conditions are called capitalism. At first, capitalism was a great progressive force in man's history; under it men built enormous facilities for the production of all the things they need.

You are poor and you are exploited and you are going to be exploited as long as capitalism prevails. For capitalism has ceased to be a progressive force; it has become an obstacle to Progress, to your progress. It enters into every feature of human life, private and public, and all of them it corrupts. Capitalism is the system that exploits you.

You do not have to be poor. The conditions that make you poor can be changed. They are going to be changed. Inside capitalism itself are the seeds of its own destruction. What will happen, whether you are yet aware of it or not, is that you are going to make a revolution. Those who rule over you and keep you poor will be overthrown. That is the next step forward in human progress. You are going to take that step. By the revolution you can abolish capitalism, root, stock and branch. By the revolution you can eliminate once and for all the exploitation of man by man; you can enter into a socialist society in which mankind conquers nature. And no man any longer will know poverty and exploitation.¹²

This is an appeal which attracts the eighty percent of mankind who live in a subsistence economy. Here is a picture of what man might be, a society in which none achieve true humanity replaced with a society in which all can achieve it. This is the utopianism Gollwitzer senses as being fundamental to the Communist. And here is a corrective to a vision so lacking among many Christians. Alexander Miller overstates yet suggests the importance of this vision. "Christianity needs for its complement the Communist program of social change which is the contemporary expression of Gods purpose to create a cooperative commonwealth."¹³

A second contribution to the dialogue which the Communist brings is a true concern for the material world. In our best moments, we Christians agree with Archbishop Temple that Christianity is the most materialistic of religions. Yet the difficulty of applying our convictions to all of life has led us frequently into an inner subjective pietism which has fled from the material rather than to recognize its essential goodness

¹²C. Wright Mills, *The Marxists*, (New York: Dell Publishing Co., 1962), pp. 32-33.

¹³Alexander Miller, *The Christian Significance of Karl Marx*, (New York: Macmillan, 1952), p. 74.

in the creation of God. Here is a relevance which the Communist brings to the understanding of the contemporary mind.

Communism also represents a real attempt to reunite the splintered conception of man and the universe which has pervaded the Western world since Descartes. The Communist possesses an "original vision of a world made new by a unique event fusing thought and action, theory and practice, philosophy and revolution into a creative drama of human liberation."¹⁴

This definition, equally applicable to the Christian perspective, is the scientific *Weltanschauung* for the scientific age. It is this unity of vision and certainty of understanding which suggested to Arthur Koestler "the whole universe falling into pattern like the stray pieces of a jigsaw puzzle assembled by magic at one stroke."¹⁵

To complete this set of positive contributions, there is lastly the strong sense of Community and common loyalty which has been fragmented in the modern individualistic epoch. Here in many respects is a faith like Christianity brought down to earth. Here is a protest against the soullessness of our era and a faith in man and the future no matter how shallow it appears to us.

The true Communist can sincerely engage in dialogue. The Christian must be humbled with a sense of judgment at persons so deeply committed to elements of faith so close and yet so far from its tradition. Here is a real "challenge to the Christian world, the Highest Tribunal and a reminder of duty unfulfilled."¹⁶

What does the Christian bring to this dialogue? Is his faith relevant to the interests of the Communist? Can he deal with problems of the contemporary world as adequately as the Communist? I believe he can and will have a more than adequate solution to these issues if he first comes to the dialogue with a spirit of repentance. He must secondly have a resounding note that "man does not live by bread alone." He will demonstrate a willingness to renew the Christian community in the church and finally he must articulate a world view which will be more adequate and realistic than the Marxian to which he must say "No."

The Christian response to the Communist challenge must begin with a recognition of failure. The church has not seriously addressed itself to the social question. It has been more concerned with self-preservation than living sacrificially for the world. Here is a rebuke for our own practical atheism and secularism and a judgment on our weakness and irrelevance.

But out of this recognition we must also remind the Communist that

¹⁴George Lichtheim, *Marxism—An Historical and Critical Study*, (New York: Frederick Praeger, 1961), p. 154.

¹⁵Richard Crossman, Ed., *The God That Failed*, (New York: Bantam Books, 1959), p. 19.

¹⁶Nicholas Berdyaev, *The Origin of Russian Communism*, (Ann Arbor: The University of Michigan Press, 1960), p. 172.

the Word of God is meant for him too. His pride and self-righteousness will lead to failure as surely as our own. We do well to remind him of Christ's dialogue with the Devil and the taut reply, "Man does not live by bread alone; he lives on every word that God utters." These include words which create the material order as well as the spiritual. The Christian must patiently lead the Communist to an understanding of the spiritual sphere. This illustration from East Germany portrays this so well and gives us a practical illustration of dialogue.

Two of them sit opposite me: an old Communist and a young one. I must absolutely go to vote in a plebiscite "for peace," and they have been sent to talk me into it. . . . The usual peace phonograph record laid on for pastors sounds forth. When they finish I begin to ask questions about the real meaning of their fight for peace according to the writings of Lenin. We agree very quickly. By peace they mean not just any sort of peace between nations, but peace in the classless society, which will be achieved by revolution, by the overthrow of capitalist powers, and by the dictatorship of the proletariat. "So this plebiscite in which you want my vote 'for peace' also depends inseparably on faith in the truth of Lenin's 'scientific socialism'?"

"Yes, Sir!"

"But you see, I don't have this faith."

It is almost breathtaking to see how the two of them react to this unexpected conclusion. They look at me aghast.

"What then, takes the place of this faith for you?"

And now begins a three hour conversation about obedience to God's law, about the reality of God, about our sinful hearts, and the Church.

"How can God be real, if He is not material? Only material is real."

I answer with the counter-question whether the love which he and his wife have for each other is real, and whether it is material which he can prove by test and measurement. We agree then, that this concept of reality doesn't even suffice to explain human beings and their relation to each other. He thinks it over, and puts to me the surprising question:

"But suppose I deny that love and trust between two people are realities?" "Then," said I, "I am sorry for you in your marriage." With this the human being in him breaks through: "You're right. Life would be a nightmare then."

I show him then that the whole of Marxism gives no answer to the question, what the death of a human being really is, and that therefore it cannot answer the question what a man is. Because we only exist as men who die. Here lurks the real evil in our lives, with which Marxism offers no help. In parting the young functionary, a fine young married worker, says to me:

"Herr Pastor, I'll tell you frankly, this was my first encounter with the Church. You have told me things that concern me deeply. May I come to you again and hear about Christianity?"¹⁷

¹⁷Quoted from *Christianity and Crises*, Vol. XIII (25 May, 1953) by West, *op. cit.*, pp. 383-384.

The Christian will emphasize the necessity of faith which values the material order but which does not see it as an end in itself. From the life of faith the dialogue will move on to the renewal of the Church.

It was the youthful Karl Marx, a century ago who sensed his alienation from God, the man and the community and found no church to free him. It was Lenin who experienced the same a mere eighty years ago. There have been countless millions since who have found the church class bound, race bound and tradition bound and irrelevant to the proletariat, the poor and the disinherited. The renewed church will not flee from the world but sense its deficiencies. But it will free itself nonetheless from the structures of this world and live on its own power and its own spiritual life as a true community. Through this renewed church the Communist will see how his needs and longings can be more adequately solved than in any party meeting. This renewed church will discover with John Wesley that there can be no holiness save social holiness. It will find that the ministry to the disinherited, as Christ, the Apostles, the Anabaptists and many since discovered, is the lively area of longing in the world. The renewed church will know that:

To belong to Christ is to be bound in love and obligation to all the brethren for whom Christ died, and the man in whom that recognition of spiritual unity is quick and keen will see his economic and social interdependence with other men as the chance to give form and practical meaning to his Christian solidarity with them.¹⁸

Finally the Christian must give a loud "No" to the Communist view of the world and man. He will be the realist with his knowledge of sin and evil. He will be the self-confident one knowing that God is sovereign and that nothing threatens this. He will show his deep appreciation for the material world and will intently work toward solving the social crises which beset us. He will show the true wholeness which comes in Christ where the sacred and secular, the material and the spiritual are bound up in one God-man, the Saviour of us all and the Lord of history.

Conclusion

To summarize, I think we must remind ourselves once more that dialogue describes the form of relationship that exists between the Christian and the Communist. The world may be under the domain of the evil one but Christ died for it nonetheless. As Edward Heineman put it, "Christ did not die against Karl Marx, but for us all."¹⁹

Thus we engage the world in dialogue through witness and proclamation of the Word of God. We do this because Communism is one of the main powers confronting the Church today. It is only one, however, and must be understood in the long train of threats to the Church's existence. The Hungarian church in 1953 stated this fearlessly:

"The Church interpreting the Gospel herself and the world in Christ,

¹⁸Miller, *op. cit.*, p. 95.

¹⁹Quoted in Barth and Hamel, *op. cit.*, p. 115.

is not embarrassed by the development of history, but is ready to accept the great historical events from the hand of God the Father, the Supreme Ruler of history, and seeks in these events the new opportunities of service recognizing and doing what is timely and proper. What God has prepared beforehand, that in discharging her service, she may become fit and authentic to give an account of the hope that is in her."²⁰

Our dialogue will sense a real concern in the Communist and recognize the valid elements of his point of view. But the Christian must respond in repentance, witness, renewal and rebuttal.

I want to conclude by emphasizing that all human systems can become idolatrous. This doubtlessly is the case with Communism which Arnold Toynbee says is a "Worship of collective human power on a worldwide scale and in this respect it is a modern counterpart of the worship of the goddess Rome and the god Caesar."²¹ Our temptation is to follow the Zealots rather than Christ and the Cross. Our dialogue must be one of love, witness and suffering. This can only be achieved, as our brethren behind the iron curtain have discovered, in a life of death.

We have to learn . . . to live according to faith, and this has meaning only if it has meaning in individuals. . . . The second and real lesson (is) . . . that God's protection and power manifests itself in the smallest things and in the greatest occurrences by obedience to His Word. . . . And the fear of Him, who has loved us in giving us His Son, is for us the only possibility of living."²²

²⁰Quoted in Tobias, *op. cit.*, p. 203.

²¹ Arnold Toynbee, *Christianity Among the Religions of the World*, (New York: Charles Scribner's, 1957), p. 79.

²²Quoted in Tobias, *op. cit.*, p. 175.

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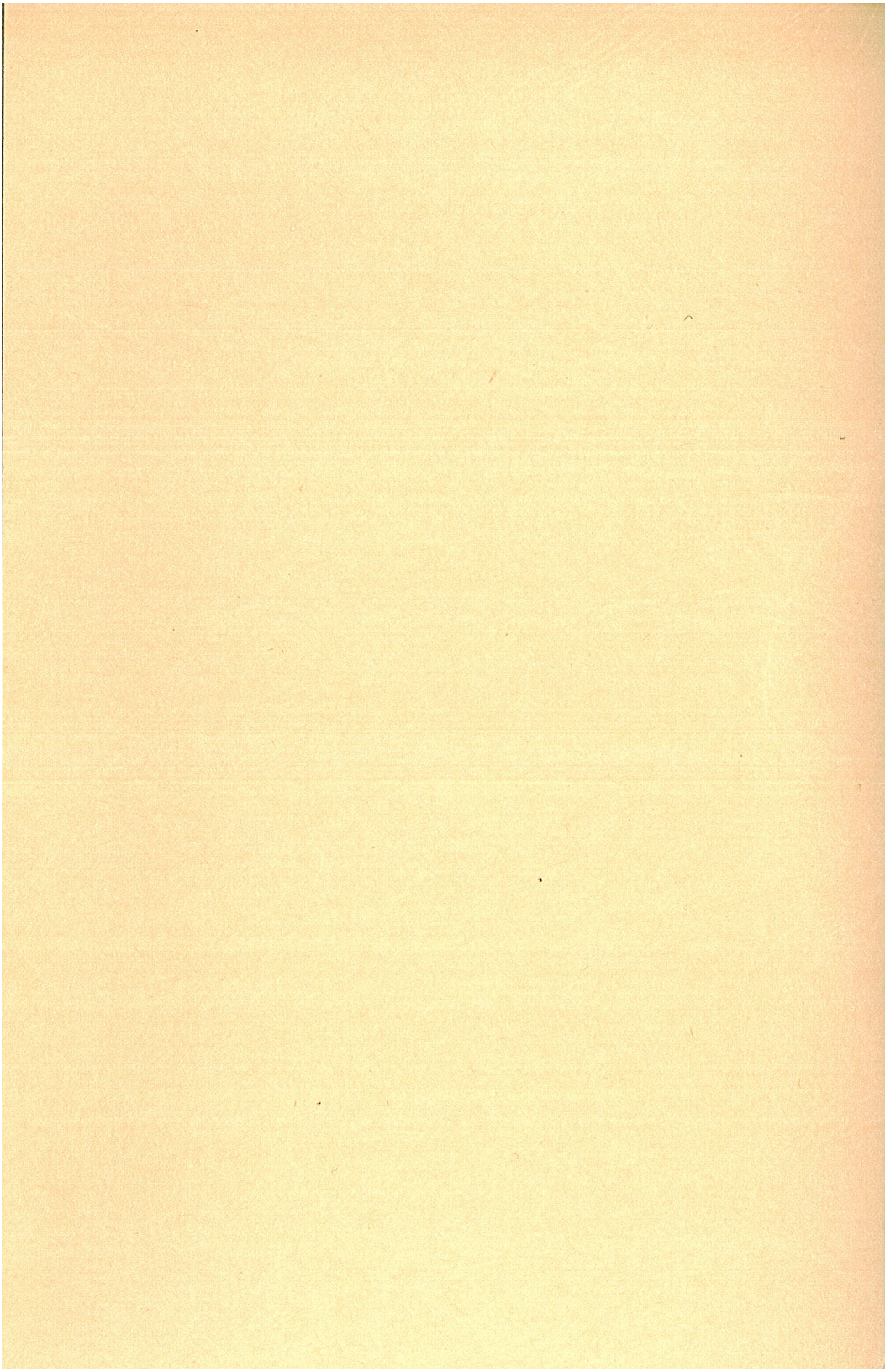
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REGISTER OF ATTENDANCE

Fourteenth Cultural Conference—June 6-7, 1963

1. Albrecht, Emmanuel, Harrisonburg, Virginia
2. Albrecht, Ruth, Harrisonburg, Virginia
3. Beechy, Atlee, Goshen College, Goshen, Indiana
4. Berkey, Clayton, E.M.C., Harrisonburg, Virginia
5. Blosser, Mahlon, Harrisonburg, Virginia
6. Bomberger, Elton, E.M.C., Harrisonburg, Virginia
7. Brubaker, J. Lester, E.M.C., Harrisonburg, Virginia
8. Brunk, H. A., E.M.C., Harrisonburg, Virginia
9. Bumbaugh, Arlene, E.M.C., Harrisonburg, Virginia
10. Burkholder, Mrs. John, Harrisonburg, Virginia
11. Climenhaga, Arthur M., Messiah College, Grantham, Pa.
12. Eby, Ira E., Harrisonburg, Virginia
13. Eby, Mary Emma, E.M.C., Harrisonburg, Virginia
14. Esch, Jacob D., Harrisonburg, Virginia
15. Eshelman, Mary G., Messiah College, Grantham, Pa.
16. Eshleman, Merle W., E.M.C., Harrisonburg, Virginia
17. Frederick, Isaac L., E.M.C., Harrisonburg, Virginia
18. Fretz, J. Winfield, Conrad Grebel College, Waterloo, Ontario
19. Gingerich, Melvin, Goshen College, Goshen, Indiana
20. Good, James M., E.M.C., Harrisonburg, Virginia
21. Good, Mrs. James M., E.M.C., Harrisonburg, Virginia
22. Graber, J. D., Elkhart, Indiana
23. Gratz, Delbert, Bluffton, Ohio
24. Halteman, Reta, Harleysville, Pa.
25. Heatwole, Ray E., Penn Laird, Virginia
26. Hiebert, Clarence, Hillsboro, Kansas
27. Horst, John L., Harrisonburg, Virginia
28. Horst, Mrs. John L., Harrisonburg, Virginia
29. Horst, Samuel, E.M.C., Harrisonburg, Virginia
30. Horst, Irvin B., E.M.C., Harrisonburg, Virginia
31. Jacobs, Merle E., E.M.C., Harrisonburg, Virginia
32. Kauffman, Howard, Goshen College, Goshen, Indiana
33. Keener, Carl S., E.M.C., Harrisonburg, Virginia
34. Keim, Albert, Harrisonburg, Virginia
35. King, Evelyn E., E.M.C., Harrisonburg, Virginia
36. Kreider, Robert S., Bluffton College, Bluffton, Ohio
37. Landis, Wilmer, Harrisonburg, Virginia
38. Lapp, John A., E.M.C., Harrisonburg, Virginia
39. Lehman, Chester K., E.M.C., Harrisonburg, Virginia
40. Lehman, Mrs. Chester K., E.M.C., Harrisonburg, Virginia
41. Lehman, Elsie E., E.M.C., Harrisonburg, Virginia

42. Lehman, Esther K., E.M.C., Harrisonburg, Virginia
43. Lehman, Wilmer R., E.M.C., Harrisonburg, Virginia
44. Loewen, Jacob E., Tabor College, Hillsboro, Kansas
45. Maridueno, Victor, Bethlehem, Pa.
46. Martin, Emanuel, E.M.C., Harrisonburg, Virginia
47. Maust, Earl M., E.M.C., Harrisonburg, Virginia
48. Metzler, Edgar, Akron, Pa.
49. Miller, Ira E., E.M.C., Harrisonburg, Virginia
50. Miller, Samuel, E.M.C., Harrisonburg, Virginia
51. Mumaw, Catherine R., E.M.C., Harrisonburg, Virginia
52. Mumaw, Homer, E.M.C., Harrisonburg, Virginia
53. Mumaw, John R., E.M.C., Harrisonburg, Virginia
54. Oyer, John S., Goshen College, Goshen, Indiana
55. Peachey, Laban, E.M.C., Harrisonburg, Virginia
56. Peachey, Paul, Washington, D. C.
57. Preheim, Vern, Newton, Kansas
58. Shantz, Gordon W., Harrisonburg, Virginia
59. Shenk, Margaret M., E.M.C., Harrisonburg, Virginia
60. Shenk, Mary F., E.M.C., Harrisonburg, Virginia
61. Showalter, Grace, E.M.C., Harrisonburg, Virginia
62. Snyder, John M., E.M.C., Harrisonburg, Virginia
63. Stahl, Dewey, Harrisonburg, Virginia
64. Stahl, Milo D., E.M.C., Harrisonburg, Virginia
65. Stoltzfus, Grant M., E.M.C., Harrisonburg, Virginia
66. Stover, Earl L., Souderton, Pa.
67. Waltner, Orlando, Newton, Kansas
68. Weaver, Henry, Jr., Goshen College, Goshen, Indiana
69. Wilcox, Geraldine, Port Allegheny, Pa.
70. Wittlinger, C. O., Messiah College, Grantham, Pa.
71. Yoder, J. Otis, E.M.C., Harrisonburg, Virginia
72. Yost, Burton G., Bluffton College, Bluffton, Ohio
73. Zook, Alphie, E.M.C., Harrisonburg, Virginia



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